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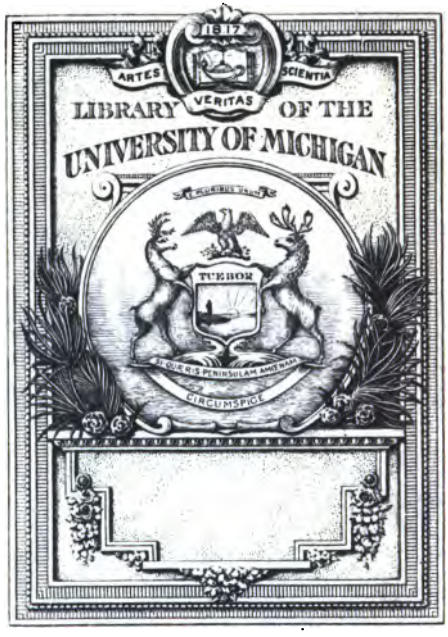

BX
8333
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PEGGY DOW—Aged 39.

LORENZO DOW—Aged 56.

1833.

BIOGRAPHY

AND

MISCELLANY.

PUBLISHED

BY LORENZO DOW.

Gather up the fragments, that nothing be lost.
Prove all things—hold fast that which is good!

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A SHORT HISTORY.

1. Some forty years ago, the State of Georgia possessed the soil from the Atlantic to the Mississippi river, from east to west; and from the Spanish line of demarkation to the line of 35 North latitude—embracing what constitutes now the States of Alabama and Mississippi.

2. But a man by the name of Cox, excited an object of speculation, by the association of a party to electioneer for such men to fill the Legislature, as by fraud and bribes could be induced to sell the western lands for a mere song in point of value, known by the name of the *Yazoo speculation.*

3. The people discovering the fraud in swindling the public land, caused another election to the legislature, who repealed the old law and burnt the records thereof, and ordered the purchasers to take back their money.

4. Some obeyed, and others said the sale was good, and they would rather have the land than the money, and hung on for the purchase.

5. Georgia offered to sell the land to the Government of the United States.—Hence *General* Congress had Commissioners appointed to meet the Commissioners of Georgia for a treaty of sale and purchase, if they could agree.

6. The conditions were—for the lands that constitute the two above named States, viz. Alabama and Mississippi, Georgia should receive $1,250,000, and the extinction of the Indian titles to the remaining lands in certain limits or lines still within the boundary of Georgia, as soon as it could be done *reasonably* and *peaceably;* at the U. States expense, &c.

7. This agreement was ratified by the Governments on both sides, in their legislative capacity.

8. When any of the lands were ceded by treaty (it being State and not national property, Georgia would dispose of it by lottery) every white male, 21 years of age, for twenty-five cents should be entitled to a ticket—that a poor man should have as good and equal chance to obtain a lot of land as the rich—hence all the citizens of Georgia were mutually interested in those lands, as a common, personal and State interest.

9. Now it must be remembered, that at the close of the Revolutionary War, there were some old tories and 'scape gallows,

who had to flee their country and take shelter in and among the Indian tribes.

10. Taking Indian wives, a quantity of half-breeds was the result in the CHEROKEE TRIBE, whose lands extended into five States, viz: Tennessee, North and South Carolina, Alabama and Georgia; in the last of which the number of Indians and half-breeds amounted to five or six thousand.

11. Corn bearing a price to travellers from two to four dollars per bushel, an old tory would soon be able to buy a negro, and soon, a gang.

12. Hence becoming rich, would be able to send their half-breed children into the settlements for an education.

13. These half-breeds conceiving themselves, above the common Indians, attempted an assumption of the Government, by putting FULL-BLOODED CHIEFS in the back ground, and brought their system of monopoly into execution accordingly, to predominate in the land.

14. The former *Treaties* were made with *full-blooded* Indians but the half-breeds having seized the government, said, no more land shall be parted with or ceded away: and moreover, appropriated the money given by the United States to their own use, by putting it into a bank; and thus defrauding the real Indian from the use of it, for whose benefit it was originally designed.

15. Georgia called on the *General* Government to fulfil the treaty and cause the Indian title to be extinguished; who replied "As soon as it can be done reasonably and peaceably."

16. Here then was a stand for a season.

17. Georgia then requested permission from the General Government in the days of J. Q. M. the privilege to send commissioners into the Indian country, and try and see what they could do; which request in the days of J. Q. Adams was given.

18. The Commissioners met the *old full-blooded* Indian Chiefs, who came to a treaty of agreement on both sides; which treaty was ratified by the President, J. Q. Adams, and the SENATE of the United States.

19. But the half-breeds said nay; and those full-blooded Chiefs were massacred accordingly.

20. Therefore Georgia passed a law to extend the force of her laws and government over all the lands within her jurisdiction.

21. But the half-breeds, on the massacre of the full-blooded Chiefs, passed a law that no Indian should consent to emigrate: and if any did, he should be tied up and whipped fifty lashes, and then be banished.

22. An Indian viewing himself as much above the white man as he does the negro slave below him, would consider this worse than death itself, such a degradation—but to be shot, is to die as a man, and a warrior.

23. The half-breeds applied to the General Government for protection against Georgia.

24. Georgia notified the nation and the general government, through J. Q. Adams, that if the general government should invade the State rights, or interfere in her State matters, Georgia would give no heed to it, but attend to their own concerns in their own jurisdiction, &c.

25. As the half-breed law to prevent the Indian from the chance of emigration, Georgia passed her law for the Indian Government to cease after a certain day.

26. The old Tories and others of the white cast, whose interest and policy it was to live and remain among them, excited the opposition to the jurisdiction and government of Georgia, and set the half-breeds on.

27. Georgia then required of all the white men among the Indians to submit to the laws of Georgia, and to take an oath of allegiance (like our state oath when qualified for to become a voter as a freeman) or quit the State.

28. But some of the white men would neither do one or the other.

29. Consequently, those who were obstinate were taken up and brought to give an account of themselves.

30. The Government of Georgia said, You may have my clemency, if you will retrace or go.

31. Some complied and accepted the terms, and were let off—but some said Nay: for I object to your jurisprudence!

32. From this state of the case, the law had to take effect; which was, labor in the state prison four years.

33. Now it must be remembered, that when Cosmopolite was in South Carolina Jail, an enquiry was made among the great law characters, if there could not be an appeal from the law of Carolina to the Supreme Court of the United States, he being a citizen of another State.

34. In all "*civil cases*" such a circumstance admits of an appeal; but not in the *criminal code*—for in criminal cases, each State retains the power to determine and execute its own laws and judgment; and there is no provision either in the Constitution of the United States or the laws of General Congress, to admit of an appeal under the *criminal code*.

35. Herbs of various kinds have strange, many very strange qualities—as Mother-"WIRT," &c. to ferment disunion in the land; and that in the heart and bowels of mankind. A word to the wise is enough!

36. An appeal from the decision of the Court under the criminal code, in the State of Georgia, to the United States Court, somehow was got up and instituted.

37. But Georgia, according to her former declaration, in such

a case, made to J. Q. Adams, took no notice of the summons; consequently, it must go against her by default.

38. Here it must be remembered, that if the case had been just and correct, the suit must return to the Chief Judge of the United States Court; then he must call on the United States Marshal of Georgia; and if he could not or would not succeed, then after that, to call on the President of the United States; but constitutionally and legally he could not act before or antecedent to such a round-about procedure.

39. How much blame has there been cast where none belongs, to blind the public eye!

40. Of all social curses, none is to be dreaded equal to a civil war, which is a war of extermination; when once begun, no one can tell the consequence, or where it will end!

41. How come those men in Georgia Prison?

42. Instruction from the *North* not to submit, nor take the oath, nor go away.*

43. Is not this an interference in the political affairs of the public?—like ambition, as tools to stir up strife.

44. Is not Old Hickory so bad a man that he can do nothing that is right, let him act as he will, according to the representations of some?

45. But he would be just, before he is generous.—And so pay the great debt of the nation; and also obtain that from other countries which his predecessors could not; also privileges obtained which others lost or never enjoyed—the West Indies and Turkey; and millions of burdens removed from the shoulders of the people;—yet revenue enough for the people.

46. Cosmopolite in May 1832, called upon the man;—hence the following dialogue:

47. Sir: You have twice been a candidate for the office of Chief Magistrate of the nation; and twice you have been elected by the People—but once you was defrauded out of it.—Should you be a candidate a third time, it would be one step beyond your predecessors' example; and should you be chosen, it is a query with many whether you would sit in the Presidential chair after the fourth of March next, unless you take very good care of yourself!

48. "I believe in a Superintending Providence!—I have been in danger, and have been preserved.—In my official capacity I ever aim to act according to the best of my judgment for the public good; and if Divine Providence sees proper to allow me

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* The Missionaries accepting a pardon after Jackson's last election, shews their imprisonment to have been designed for *Political* purposes and intrigue!

to fall a victim in the discharge of my duty, I feel resigned to the dispensation."

49. The army in time of peace cannot exceed six thousand men.—By death and desertion, about four thousand is the present aggregate; scattered in some fifty different places, it would take a year to concentrate to a focus.—How inconsiderable a party, to be able to cope with Georgia! What contrast, when we view the difference betwixt a national cantonment and four thousand—a mere handful of men.

50. Such is the dignity and importance of the independency of the State governments, that the proud State of Virginia would never allow an army to pass through her territory to attack and put down the independency of a sister State, where no overt act was committed; because, to destroy the independency of one State, as a sample, would ruin the whole Union; and moreover, would throw the power of the State Governments wholly into the hands of the National Government; and a foundation for a monarchy with an aristocracy to ensue.

Such reflections show the propriety for the public mind to be quiet and dispassionate, and well informed on both sides of a question—to act judiciously, and settle those internal disputes by fair means, and not by powder and ball. For violent means and measures should never be used but in desperate cases! Would it not be more fit for persons to work in a tight house four years, by their own consent, when they would not go away if they could—rather than to have the nation put into confusion to hinder them, at the expense of millions of property and the loss of thousands of lives? So thinks Lorenzo—for Paul says, It is better for one to suffer, than many!!!

The Moravian Brethren's conduct exhibits a rational line of behaviour, by rendering to Cæsar, the things that are Cæsar's, and not raise confusion.

The Baptists and Methodists complied at last and were let off! But the junk of gold sent to New England and the gold mines of Georgia, with the instruction from the North, gave rise to *their* choice—hence the work in the tight-house.

The Church of Rome claims DIVINE RIGHT for their authority—therefore the vicegerent of the Almighty upon earth, from St. Peter down to our day.

The Church of England claim *divine right*, "by order and succession" in their prelatical economy, in the days of LAUD, as well as in our day.

In the time of CALVIN the PRESBYTERIAN mode was adopted—because of a word of that sound in the writings of Paul—hence the "*Presbyterial*" claim *divine authority!!*

Mr. R. Brown lived in the days of darkness—when the Almighty was represented in the form of a little old man, with a

blue coat on, and a square and compass in hand, making worlds; and a *square cap* and big sleeves, were necessary to the worship of God. But he dissented from the practice, and adopted a democratic form of Government, thence called "*Brownists.*"

Mr. Robinson, in his farewell advice to the Pilgrims (so called) advised to give up the name of Brownist, and take that of *Independent*—hence the origin of the Independents, now called Congregationalists, who also claimed *divine right* for their authority.

The Prelates would admit of no *toleration*, which caused their overthrow in the days of Charles, by the Presbyterians, who cut off the king's head.

The Presbyterians would admit of no toleration from their establishments, which gave rise to their overthrow by the *Independents* in the days of Cromwell.

The *Quakers'* arising in his days argued the folly of law religion—that equal rights of conscience should be established; which paved the way for TOLERATION in *England* and EQUAL RIGHTS in AMERICA.

Nebuchadnezzar was the first who burnt people for non-conformity to Law Religion—and *Smithfield* brought up the rear.

Law Religion in New England fined and imprisoned and banished people for non-conformity—yea, whipped, and cut off ears, and put to death.

And so strict was a Blue Law, that it was a crime to give a Quaker meat, drink, or lodging; to carry him over a ferry, or even show him the road.

Mary Fisher, one of the first Quakeress ministers who came to Boston, was confined, her books taken away and burnt by the hangman; and she was searched for *witch marks*, for degradation, and banished.* Afterwards she went on a religious visit to the Grand Sultan Mahomet IV. and there she was well received.

Asbury admitted *prudence* and *policy* in the form of church government; but a late successor, the Right "Reverend Bishop E——, D. D." &c. &c. suggests the idea of "divinely authorized"—hence the old doctrine is handed down and admitted in the code ecclesiastically.

But if every man must give an account of himself to God—he must look, and see, and judge, and act for himself. For another cannot act for him!

When people are warm in their *first love*, they possess and exhibit an artless innocency and a love towards all men—espe-

* Afterwards they got bewitched themselves, in their delusion (as a kind of judgment) and hung nineteen of their own party, and pressed one to death—twenty in all!

cially a bond of union to the household of Faith; but after becoming contaminated with sectarian views and prejudices, a contracted spirit of bigotry is very apt to follow and bitterness ensue!

There is one place, and only one, that I have seen, where hard feelings in religion and politics were laid aside.

When the light of the moon shall become as the light of the sun—and the light of the sun become seven fold, as the light of seven days; then methinks the watchman may see eye to eye, and the nations learn war no more! but the glory of the Lord fill the earth with the *knowledge* of God, as the waters do the sea.

The contentions in the Church, and the injunctions, and the interdictions, &c. &c., generally have been about trifles, magnified into mountains, as of great consequence to the beholder; and the dark stupid ignorant multitude have been led on to sanction what they have been told under the severist penalties of both Church and State! Hence the *power* of Kings and Priests!—But "*Babylon*," must fall, and the "*Image*," in Daniel, must and will "become as the chaff of the threshing floor!" Then look beyond the watchman!!

☞ O! Reader! study to KNOW THY SELF—and to *know* and *feel* thyself approved of God in the HEART, by SUBMISSION and OBEDIENCE to the sweet influence of HIS SPIRIT on the MIND, to be a *Guide* to everlasting *Rest*, in SPIRIT and in TRUTH!

LORENZO DOW.

Montville, near "Hickory Plain," August 22, 1833.

HINT TO THE PUBLIC,

OR

THOUGHTS ON THE FULFILMENT OF

PROPHECY IN 1811.

"Many shall run to and fro,
"And knowledge shall be increased."

Twelfth Edition—1826, with some additional Reflections, Views Ripening, and nearly in the *same* channel, &c. as before!

LEAVING the infidel to prove, if he can, that the Bible is not the BOOK OF GOD; it will however be difficult for him or any other man, to account for many things, which have transpired and are transpiring, on any principle but on the doctrine of PROVIDENCE, DIVINE INSPIRATION AND REVELATION.

1. The writings of Moses are the oldest transmitted to us, of which we have any account. The Jews are the most ancient of any people now extant. Most nations when captivated after a few generations, have only their name left; but the Jews who have been scattered among all nations for near two thousand years, are still a distinct people; their customs and language being in a great measure retained by which they maintain that distinction. Let any serious enquirer after truth, compare the present state of the Jews with the prediction concerning them in the 28th chap of Deut. and let him say, if the same must not be accounted for, on providential, and not on natural principles.

2. Some are very fond of the phrase, *general providence*, but deny a *particular providence*, as being unworthy of the character of God. To talk of a general providence, without a particular providence being implied, is as absurd, as to talk of millions without thousands, or tens without units,

and a general family without individuals. For the individuals compose the general family, the units, the tens, and the thousands, the millions; so particular providences compose a general providence, as the whole is formed of parts, and those parts make up one whole. But to talk of a general providence without particulars considered and implied, is a great swelling word destitute of meaning like half a dozen cyphers put together, which make an appearance but count nothing.

3. National privileges when abused, become national sins, which merit national judgment, and must be inflicted for punishment in this world; because in the world to come we cannot be punished as nations, but as individuals. ☞This sentence should be seriously considered. For the apostle has declared, that every one must give an account to God, and receive according to the deeds done in the body; but it is no where asserted in scripture that nations in their national capacity, shall be called to an account and punished, by the righteous Judge, in future world.

4. If we admit the Bible to be the book of God; we must also admit, that there are predictions of events, some of which have been minutely accomplished, others are now taking place, while others remain yet to be fulfilled. If this be admitted, will it not be reasonable to say, that the most important and conspicuous characters and things, would be the subjects of these predictions. For obscure and trifling events would not be likely to be observed by men in general, or recorded by historians, and consequently, it could not be told with any certainty whether or not the predictions were fulfilled; which would be manifestly opposite to the design of God, unworthy of his character, and useless to men.—The most important things would be the most consequential to the church of God, and being such as could be examined and understood, would enable the church to determine at what period she had arrived, which was clearly the intention of the great Head, and the author of prophecy.

5. Seeing we have arrived to an important period of time, in which the whole world appears to be convulsed in a political, commercial and religious point of view: also a most singular and extraordinary character has made his appearance in the world, which with his concomitants; is worthy the consideration of the christian mind in a prophetic light.

6. Commentators in general blend together the *seven heads* of the dragon in the 12th of Rev. and the *seven heads* of the beast in the 13th chap.; whereas they are plainly distinguished by the prophetic writer, so as to make fourteen distinct heads instead of seven. Many writers also so confound the dragon with the first and second beast, as entirely to destroy that distinction, which the inspired writer has made between these three. It is worthy of particular notice that John first viewed things as in *heaven*, and afterwards describes the same things, as they were fulfilled on *earth*.—Compare chap. 15, ver. i. with chap. 16 ver. i. then reading from chap. 13, ver. xi., to the end of the 15th chap. (for heaven) and the following ones to the 20th, as fulfilled on *earth;* this may serve as a KEY to an enquiring mind.

7. The woman spoken of chap. 12, is admitted on all hands to refer to the militant church; she exhibits two flights. First she *fled*, chap. xii. 6.—Second, she *flew*, ver. 14. Fleeing signifies to run away on foot; flying implies going as were through the air with wings. The first and second *places* cannot be locally the same, though in each place, the church may be considered as in her wilderness state. It is generally agreed that the first place was the north of Europe, or north west of the river Danube; but the second place, or the place to which she flew, is AMERICA. For which opinion I give the following reasons—1st. It is highly reasonable to believe, that our national privileges would be a subject of prediction. 2d. The first settlers in New England, it may be said, with wings came for conscience sake to the *wilderness* shores of America; and since then, many ten thousands have fled from the intolerant hand of persecution and oppression, and taken peaceful refuge in our happy land. 3d. When we consider the infancy of our country, by comparing it with the *old world* it may well be styled a wilderness. 4th. The earth in prophecy is said to help the *woman*, this is universally admitted to be that assistance, which civil government affords the church; and it is certain, that however this might have been fulfilled in the *old world*, it never has been so perfectly fulfilled in any place as in America. For all other nations have so incorporated church and state as to lay a foundation for binding the consciences of men, and for persecution and oppression; which have been actually experienced by some of their best

subjects; but the constitution of our country lays no such foundation; but it secures to every man his rights of conscience, by leaving him to worship God according to his own conviction, without any dread of the civil magistrate or civil sword.

8. The great red dragon, elsewhere styled the Devil and Satan, with seven heads and ten horns, &c. must be so interpreted as to make common sense. Of course, to be considered as a wicked being in the spiritual world; and yet interfering in human affairs, having government over such as are led by evil influence, and as are not prevented by the restraining power of God.

9. The seven heads of this dragon, being applied to Rome Pagan, we find just so many different forms of supreme governments to have existed in succession, viz. (1) Ringly, (2) Consuls, (3) Dictators, (4) Tribunes, (5) Decemviri, (6) *Military Triumviri*, (7) Imperial.

A crown which in prophecy denotes supreme authority, is ascribed to each of these heads; but no crowns to these ten horns of the dragon, why? because they were then united under those heads, particularly the last. The *tail* of the dragon is said to draw a third part of the stars of heaven, and cast them to the earth. The tail is to be understood as meaning the latter part of the Roman Empire, considered as Rome Pagan; and the stars of heaven, as meaning spiritual minded ministers of the gospel, in heavenly places in Christ Jesus. Eph. ii. 6. Rev. i. 20.

Constantine the Great was the last of the Roman Emperors, "or the twelve Czars," who ascended to the imperial dignity, in Rome Pagan, and filled up the last stage of that existence: and hence, is styled the tail of the dragon. He abolished the Pagan mode of worship, and established christianity as the national religion. Here observe: he introduced image worship, by erecting the image of the Saviour on the cross in his army: after which the Virgin Mary found admittance, then the apostles and other saints.—Moreover by this national establishment, *he*, like all other human legislators in the same attempt, so modelled the church after a worldly sanctuary, and laid such temptations of filthy lucre, that not only wicked men set up preaching as a trade for riches and worldly honour; but even those, who before had been good men, were drawn by this *tail* of

the dragon, from their heavenly mindedness and cast down to the earth, or made to drink into, and be influenced by the spirit of the world. Here popery was begotten about the year A. D. 330; when Pope Gregory VII. went over the crowned heads of Europe, as the vicegerent of the Almighty! In EMBRYO—And spring into existence in 606. For he was then styled "Bishop of bishops or universal bishop, "but did not come to mature age till 1077.

10. The 13th Chap. we read of a beast out of the sea, with seven heads and ten horns and ten crowns upon his horns; "and the dragon gave him his power, and seat, and great authority." The dragon and this beast cannot be one and the same; but must refer to two distinct existences, for the following reasons, viz. (1) there is no account of the rise of the dragon, as of this beast; but he is spoken of as in existence at the time John wrote. (2) The dragon had but seven crowns, but this beast had ten; and the crowns of the dragon were on his seven heads, but those of the beast were on his ten horns. (3) The transfer made by the dragon, of his power to the beast, undeniably shews, that the dragon was before the beast, and, that the beast came after the dragon; hence they could not be both one.

11. The ten horns of the dragon had no crowns, being united in subjection under the imperial head; but the horns of the beast had each a distinct crown, i. e. each possessed a distinct civil government. Constantine dying 337, and Rome being plundered 355, then the ten distinct governments sprang up as follows, (1) Huns 356, (2) Ostrogoths 377, (3) Visigoth 378, (4) Franks 407, (5) Vandals 407, (6) Sueves and adans 407, (7) Burgundians 407, (8) Hercles and Rugeans 476, (9) Saxons or *Britain* 476, (10) Longobards 526.

12. Chap. 13. verse 11. We read of another beast coming up out of the earth, and exercising all the power of the first beast, which was before him; which some have jumbled in with the dragon and the first beast, as if it were one and same; and have not seemed to notice that distinction, which the divine writer here makes. But if as John says, he was ANOTHER beast, he could not be the same. Again, the first arose out of the sea, this came out of the earth. Also, he is said to exercise the power of the first beast, who was before him; therefore, if the other was before him, and

came in succession, he could not be the same. Thus we discover a succession from Rome Pagan, to Rome Papal, and so down to the day in which we live, as will be more clearly shewn hereafter.

13. The ancients supposed Europe to be an island, hence in prophecy it is styled the *sea*, to distinguish it from Asia, which in this prophecy is styled the *earth*.* The papacy it is well known began in Europe, and is represented by the beast which came up out of the sea. But writers in general, appear to have been at a loss for a discription and application of the second beast. I understand this second beast to be Marcus or Napoleon Buonaparte, for the reasons subjoined. He went to Egypt only in the capacity of a fighting General, from thence he penetrated into Palestine, which is in Asia, there he mentally arose to eminence, or the *grand scheme* was then and there concerted—he retreated and returned to France, where he *really* brought his scheme into execution. By the accomplishment of his preconceived scheme, he placed himself in such a state, that all the power of Rome pagan and Rome papal, not only centred in him, but was exercised by him, according to what is said of the second beast, Chap. xiii, 12, 14. Commentators generally apply the ten horns mentioned Chap. xvii, 12, to the powers of Europe supporting the papal authority; which will not bear investigation, for Henry VIII of England, shook off the papal authority, and retained the kingdom in his own hand; which shews, that the kingdom was his and not the Popes: the same was also applicable to all the powers of Europe, supporting the papal authority. But *these* horns are said to have NO kingdom, Chap. xvii, 12, and yet *received* power as kings one hour with the beast: i. e. delegated power to act in conjunction with him. There is no event to which this in truth and propriety can be applied, but to Buonaparte's kings, who have the title and power of kings, but no kingdoms. For the text emphatically says, "they received power as kings;" and it is well known, that he has taken away, and bestowed the power of kings, when, and on whom he pleased; therefore, the text will have a literal application to this event, and to none other.

15. Here it is remarkable, that Mr. Wesley calculated the end of the 42 months of the first beast, not only to the very

* Gen. x. 5. for Japhet in Europe, verse 32 for Asia.

year, but as it were to the very day, when the power should be taken from the Pope, and transferred to the city, 56 years before it came to pass. The seven heads of the first beast are said to be seven hills and seven kings, one of them is said to be wounded, &c. hence it is evident, that the head was more than one of the seven hills of Rome, for a mere hill could not be so wounded. Four hills have been occupied by the Popes, which may imply four heads in succession, viz. 1, Caelian, 2, Vatican, 3, Quirinal, 4, Exquiline, for the 5th head, I add Buonaparte's Pope in the church of *St. Mary Major.* These "five are fallen," "the beast is not and BABYLON REIGNS QUEEN."

16. In 1809, Buonaparte passed an edict, that Italy should be annexed to France as a French province, and Rome become the second city in the empire; and also, that the Pope the same day should be stripped of all civil authority, and be left only a limited ecclesiastic; for which he excommunicated Buonaparte under the authority of God Almighty, Paul and Peter—disappeared—taken under military arrest and carried to Paris. Joseph Buonaparte also in Spain in 1809 passed an edict, that on the first day of Jan. 1810 all ecclesiastical power, except what was in the throne should cease.

17. *Babylon* spoken of in the Revelation, the term is borrowed from Babylon of old, built by Nebuchadnezzar, and transferred to the city of Rome, as is admitted by writers of the best authority. If we admit of a transfer once, we may again, if need be, with propriety. I ask where any city can be found, the destruction of which can produce such an universal lamentation, as that described in the 18th Rev. from the 9—19 verses? One thing is worthy of remark in this lamentation and that is, this Babylon is represented as a place of great commerce, and that those who are engaged therein, are the persons who most bitterly lament her downfall: But this cannot apply to Rome, for that is not a place of commerce, and holds but a mere name in the commercial world. Consequently, we are to look out for a city possessing the character here given by the prophet, the destruction of which shall produce the effect described by him. LONDON may be styled the mother of trade, whose commerce is or has been connected with all nations. And such is the station she holds in the commercial world, that her destruc-

tion would produce the before named lamentations, hence, there can be no impropriety in transferring the name of BABYLON to HER. Moreover, it may be observed, 1, the King is styled "the defender of the (popish) faith," and this will be evident, if we consider, that he holds this title by a grant made to Henry VIII. by the Pope himself; and also by his own conduct for several years past. For contrary to his corronation oath (which was to keep down popery by his armies and fleet) he has made popery the established religion of Canada by his royal assent, and authority. Also the last life-guard which the pope had previous to his banishment by the council of five hundred, when Buonaparte was on his Italian expedition, where *Englishmen*, and for which they received medals from the Pope. Again, in Spain and Portugal which continued the relics of old popery, and the only places which kept in force the inquisition law, while the king of one is a captive, and the other fled from his kingdom to Brazil, the King of Great Britain, who is HEAD of CHURCH and STATE, steps over by his army into Spain after the Pope's death, to prevent the final ruin of that popery, which he had sworn to suppress by his armies and fleet. When we consider all this, must we not suppose, that the transfer is merited; or that the king and his subjects, having thus undertaken the defence of popery, he has thereby drawn over the name and character of Babylon to *London*. Once more, observe the luxury and self-claimed safety of Old England under her "wooden walls," who styles herself "empress of the seas;" and reigns as a queen. To illustrate and confirm this, compare their boasting with Rev. xviii. 7, &c. The Jesuits did claim George IV. for a Catholic—the Royal Family have a "*Family Confessor*," and most of the children it is said are contaminated with Catholicism!! Six or seven thousand Priests took shelter in England 1789, and in 25 years after there were built more than 900 new Chapels. And many of the Nobility who are nominally Protestant send their domestic Chaplins to France to be ordained by a *Popish Bishop!*

18. The angel spoken of Rev. xiv. 6, 7. flying through the midst of heaven, having an everlasting gospel to preach to all nations, &c. made his appearance I doubt not at *Moorfields*, 1739, and with the concomitants are now publishing their *creed* contained in *that text*, for when the churches or meeting houses were shut against the *pure* gospel, in and

about London, God struck seven under conviction, the major part of whom found peace that night, and from that time the work of God began to spread as we see in Europe, America, and the isles of the sea, and the spirit of *missionaries* is more and more prevailing—and the spirit of *inquiry* also for knowledge and truth.

Ver. 8, another *angel*, or extraordinary messenger was heard proclaiming the *fall of Babylon*—and a third, warning the people of God to COME OUT *of her*, and not to be partaker of her sins, lest they should be partaker of her *plagues!* And for the omission of compliance, there is not another so awful and dreadful threatening in all the bible, ver. 9 to 11—these will be known in their time! Oh! ye Americans take warning! Oh! take timely warning!

19. England was a province, or horn, of Rome-Pagan—under the influence of Rome-Papal, of course was one of the *horns* of the *beast*—therefore we are to look for a union under the *second beast;* that the Prophecy may be complete throughout the whole—Compare Rev. xii. 3. xiii. 1. xvii. 12, with chap. xiii. 2 and 12.

20. As it relates to the power and means, in comparing circumstances, I here shall offer no remarks on the possibility of the invasion only propose a query. Suppose a landing in the east and for plunder, the *mob* . . . . . rise, and set the city on fire for plunder—and the people who feared God were to *embark* for *the wilderness* in the west, ☞ what would some people say? and what a literal fulfilment of the prophecy—"come out of her my people!!"—Like the Christians at the destruction of Jerusalem, taking our Lord's warning and fleeing to the mountains. Let it here be remembered also, that the gospel was first preached at Jerusalem, and from there to spread—and Peter tells us that "judgment must" FIRST "*begin at the house of God*"

21. The W . . . is styled "*the mother of Harlots*"—which is admitted to mean the Romish Church—if she be the mother, who are her daughters? It must be the corrupt *national established churches*, which came out of her! If so? what of those governments that uphold them? Let the people of Massachusetts and Connecticut view a *half-breed* or *quarter-roon* in the land!—a grand daughter of the old W.—especially those in these States, who are for oppressing and taxing all other ministers, whom they call dissenters.

22. If a man hath a *willing* mind to support his own minister—to *compel* him to do it, is to *deprive* him of the privilege of showing the virtue of his heart.—Again, if I have no faith in the man's religion, such compulsion to support him, would be to necessitate me to go contrary to the dictates of my own conscience, also to encourage a wicked ministry, and thereby injure society and religion.—Once more, you must convince a man before you can convert him, otherwise, to force and compel him in matters of religion, is to make a hypocrite of him; but you cannot cure him—for man is to be dealt with as a reasonable, rational, sensible creature, but not as a *stoick* nor as a *machine!* Corruptions arising from the above hinted law establishments, religion hath been more wounded, and men of learning inclined more to deism in different countries, than from any one particular source besides—Vermont hath shook off the yoke and will of course avoid the curse. Query—Is not the Massachusetts and Connecticut *religious establishment* an infringement on the Constitution of the United States? Is not the *Supreme Court of* the United States empowered to HUSH such laws as clash with the Federal Constitution, and so make them *null* and *void?* ☞ This matter should be inspected by those who feel these oppressive laws which are repugnant to their own conscience, and the rule of right.

23. The *second* beast is said to erect an *image* to the first beast, and *compel* people to worship the same, and also, to receive a *mark*, &c. on the severest penalties—whether this *image* is to be taken literally or ecclesiastically, time will determine—but a certain correspondent writes from *Europe* to his friend in *America* thus, "A popish catechism hath been published in France, under the sanction of Napoleon, pronounced all to be hereticks and in a state of damnation who are not of their communion." One would think that this is the image.

Also the second beast is said to cause *fire* to come down from heaven in the sight of men.—When Bonaparte was in the East, it is said, he told the Mahometans, that he was greater than Mahomet, could ascend above the clouds, and cause *fire* to come down on a wire in their sight; which he affected like Dr. Franklin with the *kite*—which they (not being informed like the Europeans) did not account for on natural principles, but admitted it to be the power of God.—

It is also said, that he hath offered a reward to that one, who will make the greatest improvement in *Galvanism*—not Calvinism—"Blessed are the dead who die in the Lord, from HENCEFORTH," they escape the *approaching calamities*; this passage should be observed particularly by the christians of those times xiv. 13. xvi. 15. *Robert Fleming*, remarkable to tell, calculated the downfall of the French monarchy—which was published 90 years before hand; also, Mr. *Wesley*, the fall of the *pope's power*—it being taken from him and transferred to the *city*—see his notes on Rev. Chap. xii. 12, xiii. 1, xvii. 13, &c. xiii. 11—15. xvii. 10—12, also the catalogue at the close of the notes, which the reader is desired to pay attention to.

24. For the sixth head of the beast, observe the *transfer* to LONDON; also watch the motions or movements of the Papists: but the seventh head is yet to come, and that from the *bottomless-pit*, Chap. xvii. 8.—here compare Chap. xvi. 13 to 16 with Chap. xix. 11 to the end. AWFUL but important!!!*

25. "Three unclean spirits like frogs."—The first came out of the mouth of the dragon—the result of paganism, and the heathen mythology—ATHEISM, &c. opposed to the *true* God.—The *illuminati*, formed by Voltaire, who said "Jesus Christ began the conversion of the world with *twelve* men, but I with *six* will banish christianity from the earth." To reduce nature to its first principles and sink the world into its former darkness and ignorance—think proper to destroy every thing out of the way, even to the removing *father* and *mother*, so, that no rival shall prevent the execution of their object. These were as a *powder-mine* in France; and when Fayette and others went home from America to France with the flame of liberty, they took fire and blew up the French monarchy. Thus it appears from that circumstance, the present awful commotion originated. The prediction seems now beginning to be fulfilled. The second "unclean spirit came out of the mouth of the beast"—

* The assent of the Beast from the "Bottomless Pitt"—some successor of a Buonapartist power to arise again with strength, and fury, and end their career at ARMAGEDDON—where the three unclean spirits concentrate the ancient scripture world Gog and Magog and are over-thrown, for better days to come.

Buonaparte's "Legion of honor" of which a legion of life-guards is the shell to the essence of that honor, and HE is the fountain.—By his suppressing the liberty of the *press*, and restricting the number of printing-presses, so that there is *not* enough to print school-books for the people—and also his forbidding above twenty persons to meet together in any one private or religious meeting—it appears as though this was to sink Europe into its former darkness and ignorance —like Voltaire's society, though on a different plan—of course this may be considered as the "*unclean spirit* out of the beast." Though a legion is no positive deffinite number, yet a writer calculated a perfect legion thus 6000 privates—a captain to every ten, and a centurion to every hundred, and an officer to every thousand, which would make 6,666—which would make 666 officers—that would be just the number of the beast. There must be members of this legion of honor—of course, look at the effect, which is likely to be produced in time! As an egg may produce a serpent, so we may look at the *American dutchess*—and the young PRINCE (with his *throne*) in whose presence the GENERAL, and *retinue*, do not appear but as in the presence of the EMPEROR!!!

"Out of the mouth of the false prophet, (order of *Jesuits* restored and ambitiously set to work,) in conjunction with the Holy Alliance!" after the Euphrates is dried up—as Popery and Mahometanism rose both in one year, 606, and as the Angels pour out their phials on the seat of the *beast* and the Euphrates at no great distance asunder, so the Ottoman Empire and popery will fall at periods of time near each other.

26. The Jewish commentators, said, if the Messiah did not come by such a time, they need not expect him; which time is long since passed—about 1000 of their most learned Rabbies met at Amsterdam, the result of which was, after 12 months sitting, that the Messiah *had come*—but to them was unknown. Here is one step towards their conversion to christianity. In 1806, Bonaparte ordered about a thousand of their most worthy rabbies, to meet him at Paris, where he proposed about fifty questions to them, which they solved to his satisfaction. He then directed to form for themselves a sanhedrim, or grand council: such as they formerly had at

Jerusalem, though abolished ever since the destruction of that city by *Titus*.

27. As Bonaparte hath his coherents or *agents* in Persia, should he avail himself of the prejudices of the Jews, to reinstate them in Palestine—it would cut up the Turkish or Ottoman Empire, afford him *money*, men, and a half-way house to the Indies.—Thus "the Euphrates would be dried up, that the way of the kings of the *East* might be prepared" observe Alexander is styled Emperor of the EAST (and is at war with the Turks) while Bonaparte is styled Emperor of the WEST!!*

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*The British Government are agitating a removal of the disability of the JEWS,—and in French the Jewish Priests are paid out of the revenue the same as the Protestant or Catholic Priests.

Moreover there is a rumour of those governments intending to set up an Eastern Empire under the government and direction of the *Jews*. For the Pacha of Egypt has put the *privileges* of the Mehometans, and the Christians, and the Jews, on an honourable equality, agreeable to the equal Rights of Man—and thus we now see the first beginning of a dawn in favour of the return of the *Israelites* to their own land for the first time within 1800 years, agreeable to the prediction of Moses, &c.

Nicholas, France and England are carrying on the plans of Buonaparte to dry up and brake down the Turkish power, for a road to the eastern world—though each have their own object and selfish end in view, and God will have his superintending overruling hand exemplified as predicted relative to the consequence in the sequel.

The Sultan had about 2000 miles square for his dominions about 6 years ago—but now only his Capitol with a small country, like a garden spot around is retained—hence the drying up of the Euphrates.

Russia has some of the Asiatic provinces—in Europe—Greece is gone from him—two Provinces west of the Black Sea, govern themselves. In Africa, what the French have not taken, the Pacha of Egypt has—also the Holy Land, Syria, and the Plains of Babylon, &c. &c. are in the Pacha's hands. Thus what began with Bonaparte is now progressing with others.

The mystery of a Bonaparte's landing at Amboy about the time that it was supposed that Napoleon went to St. Helena, with the rumour that John Bull had got gulled by 'Buonaparte's Barber, and after seventeen years, the Stranger that came to the United States for the return of the Amboy Buonaparte to Europe, is pregnant with consequences that may be illucidated on the ascent of the Beast from the Bottomless Pit—when the image to the beast will be set up as an object of worship under the most severe penalties, and blood begin plentifully to flow—that kings and priests may reign and govern by the grace of God!—they may slay the two witnesses; but God will give them blood to drink, when the fowls of heaven shall be called to the supper of the Great God to eat the flesh of kings, &c.

The fifth Phial was poured out on the seat of the beast when Bonaparte lost his power, and the order of Jesuits were restored and virtually govern the Roman Church, and the Pope is their tool—to attempt to accomplish their object of universal empire.

The sixth Phial is now pouring out on the Turkish empire, and the seventh

28. General Burgoyne in the course of his defence, when on his trial before the British House, observed "I once thought the *Americans* were in the wrong, but now I am satisfied, that nothing short of the over-ruling hand of Providence could unite the hearts of three millions of people so preservingly to stand or fall together, as what the Americans are;" whoever views the origin, und progression, and Independence of the United States, must very plainly acknowledge the hand of Providence in many of the events, and also, when on the verge of falling into the European vortex and general commotions, we have been kept beyond human probability; and as I do not believe, that a country was ever given up to the sword, where religion was on the progression, I therefore intreat all into whose hands these hints may fall, to fear GOD, to pray mightily, that our rulers may be influenced aright and we kept from falling into the general commotions of Europe and the East, which are fast progressing; and all who love the Lord, should join as "the *heart* of one man,' and swell the solemn cry, "THY KINGDOM COME," that GOD may send forth judgment unto victory.

29. The peace of nations is dependant on the LAWS of *nations*. Custom makes law. When certain customs which are the laws of nations are infringed upon, the public peace

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in the air that surrounds the globe—hence the blast in that element with Cholera, as though invisible agents were at work as destroyers!

The stone cut out of the mountain without hands, is now smiting the IMAGE of Nebuchadnezzar, the idea of the "*divine right*" of Priests and kings is becoming as the chaff of the threshing floor, in the eye of reason—therefore common sense resents it as an imposition on mankind!

The Eagle is a symbol of strength, glory and power in a national capacity. The prophecy in Ezekiel xvii. 22 to 24, is worthy of remark with its symbolic Eagle in its correction—also chap. 38, 13, "*young Lions*;" also the eighteenth of Isaiah, with that in Revelation, where the Woman FLEW INTO THE WILDERNESS TO HER PLACE PREPARED OF GOD, is exemplified in AMERICA, which re-acts upon the old world, like giving laws to society.

For the AMERICAN EAGLE shines more conspicuous among the nations of the earth, as a beautiful pattern to be envied and copied, than any heretofore known!

Some seek our destruction by spies, bribes, and inward agents to get us divided to nullification, whilst others admiring the edifice, are striving to communicate it to others, to the alarm of kings and priests.

So the controversy and struggle is began betwixt the powers of light and darkness, the wo to the inhabitants of the earth and the sea—i. e. Asia and Europe is commenced—Satan's wrath is kindled, knowing that he hath but a little time.

is disturbed and generally settled with *powder* and *ball*. Of course the laws of nations are dependent on the *martial law*, and supported thereby. The martial law is dependent on the CIVIL LAW, as the military act by the magistrates' command. Moreover, the civil law is dependent on the ecclesiastical, for our rulers and jurymen are admitted into office upon OATH, an oath is a sacred thing and is connected with the moral law, which shows, that religion is the foundation of civil government; particularly ours; and is the bulwark of public safety—words do not alter the nature of things—the Mahometan on the Alcoran, the papist by the Cross, or protestant on the Testament. An oath will draw out the truth to *act varacity*. Religion being then the foundation of public safety; all who ridicule religion and speak diminutively of the things of GOD—strike at the foundation of the public welfare, and of course advertise themselves to be public enemies, and ought to be treated with that contempt which they merit from a conscious considerate public.

30. There are four different and distinct justifications spoken of in the scripture. First, infantile acquittance from *Adamic* guilt,—second, adult justification from personal guilt by faith—third, by faith and works—fourth, by works, as the evidence of faith, in the day of judgment.

The first is absolute, in consequence of what Christ hath done. He died for our sins and rose again for our justification—and as judgment came upon all men to condemnation, by the disobedience of one, *even so*, by the obedience of one, the free gift came upon all men unto justification of life—Rom. iv. 25, and v. 18, 19.

The second is conditional by *Faith—Faith* is to the soul, as hands and feet to the body—to rest and depend on the Lord, and do his holy will.—Rom. v. 1.

God's love to man was the moving cause of man's salvation; and the first cause of our love to God—we need not do something to pacify God, he is willing to save. The only hindering cause is the will of man, in opposition to the will of God—1 John iv. 10, 19. John iii. 16, 17. Mat. xxiii. 37.

Christians differ in *opinion*—opinion is merely a think so, a hear-say, a may-be, &c. In which they differ as much as in their physiognomy. But Faith is the same in *Nature*, though different in degrees, under Divine influence we have divine evidence, or convictions of the reality of the invisible

world—under this influence thousands have forsaken their sins, by humble submission, to the will of God. When there is submission, there is of course, reliance or dependence also. Here then we see an agreement, of course a union—of necessity, we then enjoy the Divine favor as one of his family; for when spiritual things take the lead, the contrast is given up; consequently there is no ground for condemnation for God approbates that which is *agreeable* to HIM. But to stand in opposition to the will of God, is to abuse the light, and "quench his spirit" by resisting it like the Jews; and thus such come under personal condemnation for these acts of disobedience. Power of sight is God's gift, but the act of sight is ours. A proper use of the convictions of God's grace is implied in the term believe; or why would man be condemned for unbelief or not believing? for, proper knowledge is acquired through proper attention. Consideration is an act of the mind—again, no man of common sense, will condemn himself for *not* doing what he apprehends to be an *impossibility*; yet we frequently condemn ourselves for acting as we do, which implies, that we are conscious of a power that we might have acted otherwise. This is sensible and experimental evidence; and it argues the power of choice; and the freedom of the will.

The third is Faith and Works—together. Works as the fruits of faith working by *love*, and have a blessing entailed to them even in this world; and how many instances might be cited to exemplify cases as in the words of Christ; "no man hath forsaken houses, &c. &c. for my sake and the Gospel, but he shall receive an hundred fold in this present world," besides the promise of the world to come—James ii. 22, 24.

Fourth—Justification by works without *Faith*, but only as the evidence of *faith*; it is no where said that faith shall be called in question in the day of Judgment; but men are to be rewarded according to the DEEDS done in the BODY.—"By thy words thou shalt be JUSTIFIED, and by thy words thou shalt be condemned"—Mat. xii. 36, 37. By Christ God created the world. By Christ He redeemed the world, and by Christ he hath appointed a day to JUDGE the world in RIGHTEOUSNESS.

31. MORAL GOOD—MORAL EVIL—accidental good and accidental evil—natural good and natural evil. Moral good,

good motives, as in the instance of the *good Samaritan;* moral evil, evil motives, as Joseph's brethren in selling him into Egypt—accidental, or providential good, as exemplified in the deliverance of Joseph for his good—the good of others, &c. Accidental or providential evil, as over ruling events for the good of the righteous, and the chastisement of the wicked; as in the case of Haman and Mordecai, and also delivering his people as a body or as individuals, and punishing the wicked as a body, and also as individuals. Evil angels are God's executioners; and sometimes he lets loose one wicked people upon another; and sometimes delivers, or punishes otherways—should I in malice stab a man to kill him—but I open an abscess, and he recovers—it was *moral evil,* (bad motive) in me—but providential good to him—Again, a friend gives me food. In the reception of it I strangle and die—moral, good motive, good in him; but accidental (providential) evil to me.

NATURAL EVIL—Head ache—infirmities, &c. they cannot be moral evil, if they do not flow from me by the consent of my mind, and from an evil motive—"Natural good;" good disposition—good comparatively—but the difference of disposition is not in consequence of one's being more holy than another by nature—but rather the difference of connexion between the mind and body—Offspring often exhibit the effects of *parental sensation;* (MARKS) and minds as well as bodies must partake ☞ thus why the difference as above.

32. Man by nature though free from guilt, is in privation of divinity—He needs it—it must be communicated to him, for he cannot propagate divinity: for he is but a man, and can of course only propagate his own specie. Divine nature must come from a divine fountain—therefore can be communicated only by God's holy spirit. Man can feel inward pain and pleasure: that is, not bodily but mental; of course there is an inward and spiritual sense of the soul, as well as outward sense of the body; otherwise we could not be conscious of right nor wrong, nor feel joy, grief, or guilt. This *inward work* wrought by the influence of the *spirit,* is called "being born again"—Justification (acquittance from guilt) is what God does for us, by the death of his Son; but regeneration is what he does in us, by the working of his holy spirit.—Thus our "Robes may be washed and made white

in the blood of the Lamb" and we becoming "pure in heart, shall see GOD" and stand "before the throne, having come out of great tribulation."—For "the sufferings of this present world are not worthy to be compared with the joys, that shall be revealed." Therefore let us "endure to the end," that we may "receive the crown of life."

33. If we can "wash our robes" like those ancients spoken of Rev. vii. 14, "and make them white in the blood of the Lamb" religion must be a moral thing instead of mere CIVILITY—and sin or vice must relate to the mind also—according to the Lord's words, "he that looketh on a woman to lust after her hath committed adultery already in his heart." By giving the consent of his mind—he was morally guilty (though not actually) for all that was wanting to accomplish it was an opportunity.—Thus we are informed that "man judgeth according to appearance, but GOD looketh at the heart, and judgeth according to intentions"—If so? What noble intentions and principles should stimulate and occupy our breasts to meet the approbation of a righteous and holy GOD, and enjoy his favor here and hereafter. And no man can feel peace, who is partial on the other side of the question; when he seriously considers on the probable prospect before him. O READER, attend to this; that it may be well with thee—for you as well as me are interested in these things—being bound with me for eternity and possessing an immortal soul, capable of happiness or misery forever—Virtue flowing from Divine Love in our hearts, will have its reward; and vice also, will have its just desert.—Therefore we need to steer right to end in bliss; for the bad way leads to the bad place—woe.

34. If GOD created—and redeemed the *world* by CHRIST, and will also judge the world by him—He must be more than a mere *creature*—also when he becomes our judge, the *meditorial* office will be given up, and the states of all become unalterably fixed. The wicked in "the lake of fire, prepared for the devil and his angels," "which is the second death. *Hell*, the receptacle of departed spirits or that intermediate space of *time*, which passes between death and the general resurrection, which will then be passed like yesterday, will then be swallowed up in following time—But there is no *middle* place, or PURGATORY—Thou wilt not *leave* my *soul* in hell, (separate) nor suffer thine Holy One to see cor-

ruption. During the three days, that the body of Christ was in the tomb; Christ's soul was not among the lower inhabitants, but in PARADISE; as he said to the thief on the cross—And where *Peter* mentions of Christ's preaching to the spirits in prison—doth not refer to a *middle place*, or PURGATORY. The context compared with the history in Genesis explains the meaning—"when once the long suffering of GOD waited in the days of Noah, while the Ark was preparing" "GOD said my spirit shall not always strive with man" thus the spirit of Christ preached unto the spirits imprisoned; in sin and iniquity in the time of Noah; but who are now in the prison of *woe*.

35. We are informed that a time will come, when satan shall be bound and Christ reign on earth a thousand years, the wickedness of the wicked shall come to an end; and the kingdoms of this world become the kingdom of our God and his Christ; and the nations not lift sword against nation; neither learn war any more. And such a period of time as yet there hath never been—therefore the time is still to come, and the gospel of course must take an universal spread. But this cannot be done, while those ecclesiastical establishments restrict the religious privileges and bind the consciences of men. Therefore these establishments must be torn down, and also those MONARCHICAL GOVERNMENTS that uphold them, seeing they are mutually dependant on each other, must be shaken as a *rope of sand*.

36. Considering what hath transpired within a few years, the present state of the world, with what it was a few years ago; with the probable consequence of what is at the door, denotes something impressive indeed. Two things are remarkable and observe-worthy. First, the down-fall of church and state, and the overturn of kingdoms, which were so powerful, and in so short a space. The second is, the spirit of enquiry for rectitude and TRUTH, the revivals of religion, the spirit of missionary, the spread of the gospel, the circulation of the bible, and the translation of it into other languages; bible societies, &c. &c. These things denote God's controversy with the nations. They have revolted and rebelled; and He is now shaking the nations, and sweeping off the wicked by sword, famine and pestilence, and I do not believe, that he will withdraw his

judgments from the earth, but rather increase them, until they learn righteousness, and return to this rightful Sovereign the LORD JEHOVAH——O then ye happy saints in our peaceful land—walk worthy the vocation wherewith ye are called; and *join with one heart* at a throne of grace, that our Rulers may be influenced aright, and America kept from the general scourge—but like the wise choice of David fall into the hand of God, for he is merciful, but not into the hand of man.

37. SLAVERY in the SOUTH, and religious establishments in the North, are National Evils, that call for national reform and repentance; or a national scourge in *this world*, it may be antedoted before the storm gather and burst.

38. Recapitulation. The woman the Church—1st. she fled to the north of Europe—2d. flew to America. The dragon, satan or devil. The seven heads, the seven Governments in *Rome Pagan*. The first Beast out of the sea, the *Papacy* out of *Europe*—NO Crowns are ascribed to these heads, as was to the dragon. Why? because the *ecclesiastical* authority took lead of the *civil*; but a name of blasphemy is said to be upon his HEADS, i. e. assuming the title and prerogative of God, and lording it over the consciences of men, which is blasphemous in the full and highest sense. Sprang into existence in 606, and came to the full, 1077, when he excommunicated the Emperor, and began to reign without controul; exercising all the power, that ever had been exercised in Rome Pagan; though "the ten horns" now had their "crowns."

Bonaparte the second beast out of the earth (Asia) for there he rose *mentally*, and if he should shortly die, I should apprehend a worse to come; for the *end* of that *career* is not yet! and though the number of his Kings are not yet complete, yet we may look ☞ - - -

in future existence, with rewards and punishments annexed to vice and virtue; doth not believe in things sufficient to constitute an oath. Therefore for him to take an oath, would be to do the part of an hypocrite—act a sham, and perform a solemn nothing, and also is a mocking of common sense. For he could not feel such oath binding on his conscience,—of course could give no assurance of fidelity. Consequently he is not to be trusted or confided in, because when interest comes between, he might be influenced to swerve from justice, and depart from the rule of right to serve himself at the expense of the welfare of others, and to make the innocent suffer and let the guilty go free. Therefore all men of *no principles* and mean practice, who become OFFICE HUNTERS, should be considered as a nuisance to society, and treated with that contempt and neglect, which they merit, by striving to climb up to a seat where they have no business.

41. People who have a voice in the choice of their rulers, ought to use judgment and discretion, and of course look out for men of civil character, good principles, a clear understanding, well informed, and proved veracity. Thus people, who derive their power from GOD and MEN, are accountable to GOD and MAN for the same, and of course, should act as sponsors for what is to come, as guardian angels for the public welfare, and as those who must give an account.

42. A religious BIGOT is generally bitter, and when in power will persecute others, who differ from him in opinion;—of course, such men are very improper for rulers in our happy land of freedom, and ought not to be chosen until they get converted into a sweet, christian, and liberal spirit. For if man by nature is a *tyrant*, he through grace may become liberal in sentiment, and possess charity for others, who differ from him in matters of mere opinion.

43. "From the east and from the west, from the north and from the south," "shall people come and sit down in the kingdom of GOD,"——"out of every nation, kindred, tongue, language and people;"—"for in every nation—he that feareth GOD and worketh righteousness, is accepted of him." But alas, religious societies are too much like the bigoted Jews, who thought none would be saved out of the pale of their church: and like J. C. who had M. S. burned to death for differing from him on matters of opinion in religion—

But bitter bigotry is the spirit of persecution in its degree, and instead of its being the spirit of the meek and lovely Saviour, it is the *froth* of the devil in his imps. Even pious people are too frequently—i. e. instead of bearing and forbearing, disagree and dispute too much about mere trifles—"gold, silver, wood, hay, stubble, &c." "every man's work must be tried as by fire," and those whose works will not bear the fire, he must suffer loss—loss in his own soul experimentally and in the improvement of his time in extending his usefulness to others:—Yet he may be saved through all by the fire of *tribulation*, we are to be "made perfect through suffering."

"Ye different sects who all declare,
"Lo *here* is Christ," or "Christ is *there*;"
"Your stronger proof—than bare say-so—divinely given,
"And shew us where the *christians* live.
"Your claim, alas you cannot prove,
"Ye want the genuine work of LOVE."

44. All who name the name of Christ and possess religion, ought to strive with all their might and be very diligent to live in the spirit of devotion, under the influence of grace; that they may have a profession and example to correspond, like an even spun thread, and so be patterns of true piety, that the cause of GOD be not blamed. For we are styled the light of the world, and compared to a city on a hill, which cannot be hid; therefore we ought to remember to "watch and pray, that we may enter not into temptation," but "give the more earnest heed to the things which we have heard, lest at any time we should let them slip," for "the delight of the righteous is in the law of the Lord, and therein doth he meditate day and night;" and Christ saith "except a man deny himself, and take up his cross daily, and come after me, he cannot be my disciple." Therefore let us "*hold fast*" and *endure* to the *end*, that we may *receive* the *crown* of life."

45. The popish indulgencies of sins pardoned past, present, and to come, gave great latitude for the people to sin and so corrupt society;—and if a man be a backslider and hath lost his moral or civil *character*, by drinking in a similar sentiment, may become equally a dangerous man. How?

By electing himself in his own imagination, and conclude he is safe, do what he will. The *civil law* he may think to evade by art; his character being gone, he is not under the influence of the principle called honour, and the divine law will not punish him because he is one of God's eternal favorites. I ask what will or can such a man have to deter him from doing just what he pleases!

Religion was designed for the good of *society*, therefore all sentiments are bad doctrines, which tend naturally to corrupt society, in their nature, tendency and influence; therefore cannot be from a good fountain, of course not of divine origin, consequently must belong on the other side of the question!

46. As example hath a more powerful influence than precept, *parents* should take heed not to ruin their offspring by their inconsistencies of conduct, division in management and government. All differences should be settled in secret so as not to destroy their united influence and destroy the children, degrade themselves in the view of those they ought to control. Good examples first, and subjoin good advice, and that rightly *timed*, under a proper influence, that the same may be well received and make a good impression on the mind, otherwise, it will sour their mind and do injury in lieu of good, and appear odious in their view. Begin when young in *your sphere* to go right, and begin with the offspring, also when young, and suit things to their state and capacity. But remember the old saying "it is an easy matter to bend a *twig*, but an hard matter to bend a sturdy oak; the way the twig is bent the branch is inclined to grow; it is hard to break an old dog of his tricks, or learn him new ones."

47. Parents should not put their property out of their hands to become dependent on their children; for children will not feel for parents and treat them, as parents feel and treat their children when dependent; but frequently will deny them even a common favor; and also wish them out of the way as a piece of *useless* lumber: the old man must *go on foot*, while the child is in possession of the property, and perhaps gallanting about the country. "That which ye measure to others, shall be measured to you again," scripture measure. The providence of God frequently is seen very plain even in this world, in the chastisement of those,

who treat their *parents amiss.* How careful then should we be, to use our parents as we would wish to be used when we become old, &c.

48. The best portion next to a good example and advice, is an *education.* Property may be squandered, but learning they cannot loose; on an old person an education is like writing on the sand; but what we learn when young remains fixed. Then educate your children well, look to their morals, strive to keep them from bad company; DAUGHTERS as well as *sons*, for without a good character a person is like a *body* without a soul, of course FEMALE education ought not to be neglected.

49. A person cannot be hid in *America*, go where he may; some person hath heard of or seen him before, and the *character* will be known; how cautious then should we proceed, that we may never have cause for reflection with painful sensations, nor be ashamed to show our face or meet a friend again. Therefore act deliberate and look at consequences; and in difficult cases proceed as one at a rapid stream, over which he must pass on stepping stones only. Because for the want of due consideration, most of human trials arise in many cases.

50. If *Religion* be the *foundation* of Civil Government, and the bulwark of public safety, and also will have such influence on society, as to draw the truth out of a man on oath in evidence, when otherwise he would swerve from the truth; then all who ridicule religion advertise themselves to be *public enemies*, and of course would corrupt society.—Therefore, as the drunkard forfeits the name of *man*, by degrading himself beneath the brutes, so those nuisances, may be lumped with them with propriety: and *these* should often remember the STATES PRISON, provided they do not believe what conscience tells them.

51. "In those days shall they fast," was the command of the GREAT MASTER. Also, we have the example of fasting both in the *Old* and *New Testaments*; and also the benefits and great deliverances attending it. And our Lord said, "this kind goeth out, only by Fasting and prayer." Watching and praying, in some cases, will not do without fasting or a degree of *abstinence*; a degree of *abstinence*, with more *private Prayer* than usual may be used at times with great benefit, and without injury, ☞ but the devil will be mad, and

fret, and cross the mind; but victory is sure, to the faithful and persevering.

52. As a "NATIVE CITIZEN" of the United States, I feel myself interested for the welfare of my country and the good of society. I therefore feel to EXHORT all those, who may have the honor to be exalted to a Public station, to be true to your trust, as guardian Angels, who must give an account, and as an example for your successor in *office*; that when your name is found on record, it may be mentioned with RESPECT, and to *your credit*, and recollected with gratitude, when only your name is left and the effects of your worthy conduct. ☞Detect error and fraud, and as a public character who hath the public confidence, *discountenance* as far as in your power, every thing which appears like serving ONE'S SELF at the PUBLIC EXPENSE. For all such conduct, in all men, where ever it can be found is a *breach* of *trust*, a forfeiture of confidence a piece of *deceit*, a *wicked action*, and all such deserve no better name than a TRAITOR and a CLOWN!!!

53. Though politics and party spirit do not belong to the pulpit, yet we who wish society well, and expect to answer to GOD for our conduct, are justifiable in attacking vice and corruption, wherever it can be found—let its shape or form be what it may. I therefore conclude that a wicked *minister* or *preacher*, hath not only as a man to answer for his own sins; but, also in a measure for others, because his sphere includes the welfare of others, and that not merely for time, but eternity: and their future welfare is what is at stake, therefore let one of these prove wicked and be lost, methinks common sinners will say as he sinks down, "give away, make room!" for every one shall be rewarded according to the deeds done in the body.

54. Any man that will preach only for hire, like studying the law, or going to merchandising, is on a level with the man, who will give or receive a drink of GROG for a VOTE which is no better, than to give or receive a trifling BRIBE, of course they must be trifling persons and not fit for freemen, and much less for *rulers*, because they are men of *low practice*, and of course mean principles; therefore are not to be confided in—though they should dash out and make a splutter.

Conclusion.——As a friend to society and religion, I hope

these HINTS will be received and treated with that candor and consideration which the nature and importance of the subject requires, for *we* are all interested in these things.

As Socinianism, Arianism, Unitarianism, &c. all of which are but common DEISM new moddled; and Arian-universalism is prevailing among the *ministers*.—We who love the LORD JESUS CHRIST, should cry to GOD and pray mightily, that our country may be kept in peace, and from falling into the *general commotion:* and also the hindrances be removed from before ZION that her prosperity be not hindered and only CHRISTIAN UNION PREVAIL. Then let us bear and forbear with each other, meeting the *Israel* of GOD at a throne of grace, by being every day cross bearers until death, that we may receive the *crown* of *life*, which the RIGHTEOUS JUDGE will give those that love—and are HIS at HIS COMING.—Adieu.

☞HE *that will dig a pit for another, shall fall into it* HIMSELF.

A JOURNEY

FROM

BABYLON TO JERUSALEM,

OR THE ROAD TO PEACE.

FIFTH EDITION.

THE '*Journey of Life*' is an important theme. All mankind are equally interested in it; and the *happiness* or *misery* of every individual, necessarily depends upon it.

TIME may be considered as the *road*, and every *day* may be compared to a *mile*, cutting off some part of the distance!

ETERNITY is the country to which all are travelling; and sleeping or waking, they progress with unremitting speed.

CHILDHOOD and YOUTH is the *morning of life;* the perfection of manhood is the meridian; and the declension of age, may be called the *Evening Shades*—when the Sun is lowering in the western sky, and sable glooms prevail!

The '*Experience of Grace*,' should be connected with the Journey of Life; as in Eternity, there are two *places* of destination, the *states* of which are very different both in their nature and enjoyment—one being attended with ineffable pleasure, the other with weeping, wailing and gnashing of teeth!

As one of the human family upon the great *Journey of Life;* travelling the road of time to eternity; I am now upon the way, more than twelve thousand miles are already gone over. The morning of life is passed away. The clock strikes twelve; and the evening shades will soon come on apace.

Are all these things a fancy and but a dream? Can imagination only suggest all this as credible? Impossible! *life* and *existence* are more than *fable.*

Hearing, seeing, smelling, tasting, feeling, with talking and walking, are things which cannot admit of proof; being '*self-evidence,*' they do not admit of doubt.

Sensible *existence* excites reflection—whence *inquiries* come! Casting a look in different directions, and, behold! NATURE, with all her parts, and their relative concomitants, presents to view, in an impressive and august mode! The *mind,* which constitutes the man, is ever an *inquirer,* in search after *truth;* when properly employed upon a noble theme! Sensations of different kinds excite their peculiar inquiries, and the mind on reflection, seeks for names, fitted to the nature of things; intending to employ them, in its investigation of CAUSES and EFFECTS!

An INQUIRER, observing Day and Night, Seed time and Harvest, Summer and Winter, Months and Years, to succeed each other in their turn, finds himself asking this important question; Where am I, and whence the origin of all these things?

Truth, some times is '*self evident,*' and can admit of no doubt, being an object of *sense;* but at other times, Truth is more *latent;* and can only be *inferred* from circumstantial things. In the first case, the evidence received is positive '*knowledge,*' but the latter is only 'FAITH' in the solution of queries. Hence the difference between the terms KNOWLEDGE and FAITH. The first refers to things *present,* which are grasped by *sense;* the latter alludes to *absent* things, which always admits of dispute.

The *Sun* is the centre, and all the 'Host' around both of a first and second order, and their Eclipses and Conjunctions are calculable to a Mathematical demonstration. Hence a few degrees *East* and *North* of the Metropolis of *Columbia;* in the third *Planet* from the SUN in rotation; on the Terraqueous Theatre of Human existence, *inquirer* found himself; and commenced his *career*—First, in sensible Existence; and then in reflections, in search after truth!

The *sensations* felt on beholding a compound of various and different reflections of those rays of light some times visible in the clouds opposite the sun, is termed colors; and un-

der certain shades and figures is called '*Beauty*.' The *power* to behold them is called 'SIGHT.'

The *sensibility* by which we discern the qualities of nutriment, arising from the different *shapes* of particles, exciting the sensations of bitter, sweet, sour, &c. is called 'TASTE.'

The *power* by which we discern *Odours*, whether good or bad, is called 'SMELL.'

The vibration of the Atmosphere when striking upon the *Ear*, is called *sound*, and the *power* to discern the sound is called 'HEAR.'

And the *power* to discern objects by the touch, is called 'FEEL.'

These things being objects of sense, give immediate 'knowledge;' which of course is *self evidence*; and cannot possibly admit of doubt. But the ORIGIN and CAUSE of all those things remained a secret; which gave INQUIRER, great uneasiness, in painful suspense, from *conviction* of interest in the important relation of things. And nothing short of a solution of the query could give him proper satisfaction on the subject.

'Is it possible,' says INQUIRER to himself, 'that these things are so? Have I an existence which shall continue here but a limited period; and then must I moulder to dust and become food for worms; and have only a name remaining above ground! Solemn reflection! Awful thought!

But to *soothe* those sensations, which give uneasiness, the study of Nature presents itself to call off the mind from *Moral contemplation*, to natural investigation.

REFLECTIONS ON NATURE.

The *canopy* of Nature, appears to shut down in a *concave* form; through the limitation of sight; while the *water* exhibits a convex shape, through the globular form of the Earth. Thus the large and lowermost parts of a ship first disappears as she sails from the coast.—But the uppermost parts, which are smallest, first appear as she returns to the shore.

The MIND makes the man, and is connected with its CASKET. Which being corporeal, confines hi to the Earth, as a prison, through the power of *gravitation*, which principle prevails in all material things, and is called *attraction* of *gravitation*.

This *prison* to which Man is confined, revolves with almost incredible swiftness, in an *annual* revolution, at the rate of more than sixty thousand miles an hour, whirling its inhabitants, imperceptible of motion, more than a thousand miles, in the *diurnal* revolution on its own axis, at the same time.

The different kinds and grades of beings, are so many, and so nearly related to each other, from the most *intelligent creature* to the lowest animated matter, the exact line of distinction between the Animal and Vegetable commonwealth, is difficult to be determined.

The *Ourang Outang*, appears to possess the *organs of speech* in his formation, and yet for some cause he is deprived of that faculty, though he differs from Man in anatomy, in the lack of the *pan* of the *knee* only.

The sensitive *plant* has some of the appearance of animation; while some of the sea *Fish* scarcely exhibit life of any kind. Some are in *shells*, located, growing upon rocks.—Others, called 'Sun Fish,' and 'Portuguese-men-of-war,' are floating on the water or near the shores, &c.

The *perch* in Embryo, has been known to produce more than twenty-eight thousand at a time, and the *cod* upwards of three millions.

Eight thousand different kinds of insects, and six hundred species of Birds, with the various *animals* on *land* and in the *water*, of so many different shapes, forms and sizes, with natures so diverse; and yet abundance of food is suited to the demands and situation of the whole; all of which exhibits a parental tender care, marked with wisdom, goodness, and power, displayed through every part of Universal Nature.—But the *Origin* and *Cause* of all those things still remained a query with INQUIRER, whose research for important truth was not, could not pass over things so interesting, with a *stoical indifference!*

The SUN near an hundred millions of miles from the Earth; and but a step in comparison of the distance to one of the '*fixed stars*,' which is allowed by Philosophers to be so immense, that the velocity of a Cannon Ball, would require at least seven hundred thousand years to reach from one to another. Admitting it; and that seventy-two millions of those stars are within the sphere of Astronomical calculation. Moreover, admitting each star to be a Sun like ours, in the

centre of a *system*, with an equal number of Planets of a first and second order, and each planet to be a world, with as great a variety of Beings as inhabit this earth; what must be the aggregate number of the whole? And what or who could be the *Author*, and Upholder, Governor and Provider of this stupendous display? was the INQUIRER'S question still.*

MISCELLANEOUS REFLECTIONS.

The '*five senses*' of the Body being avenues or inlets of knowledge to the MIND; the thing of Nature may be examined, contemplated and reasoned upon; but never to satisfaction. Although inferences and conclusions may be drawn from causes to effects; yet there remains an *hungering* in the MIND, which continues unsatisfied, until a proper object can be found which is perfect both in its nature and degree; which alone can afford moral consolation.

Should the SUN be annihilated, the effects produced by him would cease; and what would be the consequence but unbearable Frost and perpetual Night! The rays from the Sun but an inch diameter, when brought to a focus, is equally unbearable, producing a flame! What a strange dependency on the Sun. Whose benign rays are wisely dispensed and withheld, in such a proportionable manner, as to answer every purpose. Surely this declares and OVERRULING HAND!

From those circumstances, the *Sun* is *Deified* by many in the *Heathen World*; yet we have not evidence that he can quicken an inanimate substance and cause it to possess, the power and principle of '*sense*' and '*reason*.' For the Being who is capable of such power and generous donation, must possess the principles of all *innate* substance; and in the nature of the case must be an Omnipotent *Author!*

Hundreds of *Comets* in their various orbs, with all the Heavenly Bodies, move in rotation and have no infringement in their conjunction, but each in order keeps its course and harmonises with the whole!

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* See the '*Chain.*'--*CAUSELESS CAUSATOR.*

Could a drop of water, or a grain of sand go out of existence, but by the will of its Author, by the same rule, the whole Fabric of Nature could annihilate itself, and sink into a state of nonenity!

If every thing which had a beginning must have an end; then that which had no beginning can have no end; consequently, if Nature *exists* by emanation, from the will of its *Author;* by the same rule it must continue to exist, or go out of Being; *but* when agreeable to his pleasure.

Those people who plead for the perfection of Nature, independent of its *Author;* saying, 'Nature does this or that'—as Luck, Fortune, or Chance would have it, &c.—necessarily ascribes *Omnific power* and *Omnifarious principles* to Matter: And this would argue the Omnipotence and Omnipresence of nature; abstract from its Author also, inasmuch as there is a *band of union* throughout the whole; which bond of union prevails, as far as Nature is explored and understood; as the Laws of electricity and magnetism, exemplify on this globe—and as the laws of gravitation manifest throughout universal Nature!

But to ascribe those powers to nature, is not to make a proper distinction between *Mind* and *Matter*—moreover it imputes effects to causes which could never produce them!

MATTER, when moved by another cause, cannot stop of itself; and when stopped it cannot move of itself. Hence *matter*, when put in motion, is always indebted to some other *cause.*

Consequently, those heavenly bodies, which play in their different orbits, harmonizing together, have not existed for ever in their order; but must have emanated from a higher Cause, who prescribed their spheres, and gave them their Laws dependent upon himself: as their *author* and support—of course, the *Causeless Causator* must be considered as the *centration* and *Bond of Union* throughout the whole of universal nature. Otherwise, how can man account for any thing in Nature; even how a particle of *sand* or a drop of water coheres together!

MORAL INQUIRIES.

Inquirer feeling an hungering in the *Mind*, and being unsatisfied on various accounts, went to a school in the environs of 'BABYLON,' in order to be taught.

The *Tutors* with their *Ushers*, who constituted *Masters* of different grades, taught doctrines, which may be inferred from their expressions.—Such as 'seated upon a *topless* throne'—'an eternal degree'—'go down to the *bottom* of the *bottomless pit*,'—'from all eternity a Covenant was made'—'an *infinite number*'—'boundless space'—'the creature Man is an *infinite* Being.'

Thus by *starting* wrong, they must forever continue in error. Those expressions being contradictory, must be considered as nonsensical; and hence they ought to be turned out of doors, as beneath contempt.

For how if a throne be *topless* can one be seated on it? If a decree be passed, there was a *time* when it was done; if so, how could it have been *eternal?* If the pit be *bottomless*, where is the *bottom?* If the covenant was made, there was a *time* when they made it; consequently a time before they made it; if so how could it have been eternal, unless eternity is to be dated '*from*' the period of making *that* contract? As '*from*' implies a starting place, or place of *beginning*.—An infinite number to be enlarged by *units?* Space which always implies limitation, as the space of a mile, the space of an hour or a day, &c. and yet is boundless, as some say? And a man a creature, *infinite* when he is limited?—He had a beginning, which may be considered as the FIRST and *beginning end*. From thence, the time down to the *other end*, where he is NOW, may be calculated and measured to a mathematical demonstration. His futurity is a nonentity to him, and at best can only be a subject of *Faith*.

Hence those *Masters* gave but little satisfaction to *Inquirer* on the all important subject, which still especially occupied his attention in his researches after *Truth!*

OF HYEROGLYPHIC BABYLON.

'As Men journeyed from the East, in the days of *Nimrod*, the mighty hunter' of men, they came to a plain in the Land of Shinar, on the river Euphrates; where they built the memorable 'Babylon,' which was begun in that of *Babel*.—In this great city stood the celebrated *Temple* of *Belus*, denoting the Religion of the Land.

BABYLON was inclosed with a *wall* of Brick, three hundred and fifty feet in height, and eighty feet thick. The

bricks were taken from a ditch, afterwards filled with water, to add to the strength of the place; the circumference of which was not less than sixty miles. It was four square, with twenty-five brass gates on a side, making one hundred in all. From each gate there was a *street* leading across the city, from gate to gate, so that the streets intersected each other at right angles, and divided Babylon into five hundred and seventy-six squares, besides the spaces, for building next to the walls, which were defended by several hundred *towers*, erected upon their summit.

Now there was a very wise 'Prince' of age and experience, who reigned over Babylon—his name was *Jupiter*—and he was the author of the 'WINE' of *Bacchus;* which wine is 'Moral Evil.' With this wine the people of Babylon were stupidly intoxicated, so as to be almost insensible to those *important things*, in which all are greatly interested! And there was a great confusion of '*tongues*,' insomuch that there was not less than seventy-two *languages;* which have since increased to more than one hundred and twenty.

There were many things in the environs of Babylon, more than could be well enumerated, which were very troublesome and *painful;* and which are called 'Natural Evils,' all of which are the effect or consequence of *Moral Evil*.—For this was the cause of their introduction into the world!

There were also certain associations, which may well be denominated the 'SCHOOL OF BABYLON.' So great the influence of their *example*, and the progress of their *Pupils!*

Men of ability and spirit, being intoxicated with the *Wine* of Bacchus, volunteer their services; pleased with the idea of becoming *Masters* in those schools, which by the by is considered as an important distinction, and constituting them great and mighty men!

The first is the '*Military School*.' Here is taught the art of war. Its object is *fame* and glory. Although it is attended with such *horrors* as tend to harden the heart, yet *many weak* men are so infatuated as to be delighted at the *sight*.

The second is the 'Dancing School.' Here is taught the important art of hopping and jumping about, at a signal made by a BLACK MAN, who, as their captain, with his noisy instrument, directs their movements, whilst they turn their

backs and faces to and fro, without either *sense or reason*; except indeed, it may serve to show fine shapes and clothes. But *consumptions* are dated, and *serious impressions* are driven away!

The third is the school of Lawyers. The nature of this association will be discovered by the following lines:

> 'Should I be *Lawyer*, I must *lie* and *cheat*:
> For honest lawyers have no bread to eat:
> 'Tis rogues and villains fee the lawyers high,
> And fee the men, who gold and silver buy.

The fourth is the school of Music. Intending to divert the mind, and touch the passions. And is admirably calculated to be a substitute for penitence, and the prologue to forbidden indulgences.

In the fifth, is taught the art of Dress. This is intended to hide deformity, and please the eye—To gain a fanciful pre-eminence and wear the bell, as first in fashion; glorying in their shame. For dress was ordained in consequence of Sin, and may be considered as a badge of fallen nature.

The sixth is the school of Quacks. These have had success in imposing on the ignorant by high sounding words. But the poor deceived sufferers at length detect the imposition, and die—to warn their survivors not to partake of their follies.

In the seventh is taught, the fascinating art of Theatric representation. This is called a very moral institution by its advocates, who affect to consider it very corrective of every species of vice. But matter of fact sufficiently proves, that the theatre is best supported when vice most abounds.

The eighth, is an establishment for the promotion of Polite Literature. Here lectures are given, upon the barbarity and folly displayed by the writers of the Old and New Testament; and on the sublimity, beauty, elegance, taste, and morality, which are every where found in a choice collection of Romances and Novels. This establishment is exclusively intended for privileged orders. Such as have been distinguished by wealth and idleness, and such as had rather FEEL than think.

The ninth is a very extensive institution, having many united colleges, in which are taught the various arts of picking pockets, picking locks, stealing, highway robbery, house-

a *Chrysolyte*—a deep yellow. The eighth, a *Beryll*—a sea green. The ninth, a *Topaz*—which is pale yellow. The tenth, a *Chrysophrase*—greenish and transparent, with gold specks. The eleventh, a *Jacinth*—which is a red purple.—The twelfth, an *Amethyst*—a violent purple.

The twelve *gates*, are twelve *pearls*; each of the gates is of one pearl. And the *streets* of the city are pure *gold*, and transparent as glass.

The city hath no need of the sun, neither of the moon to shine on it; for the gates will not be shut by DAY, and there is no NIGHT there.

In this city there is a *Throne* belonging to the '*Great King*,'—round about it is a *rain-bow*; and four '*Living Creatures*,'—four and twenty *Elders*, sitting upon thrones, clothed in white, with crowns of gold upon their heads.—Next to those were the *Saints*, and then the *Angels* incircled the whole; of which two hundred millions were but a part; and they are of different orders, as the *cherubim* and *seraphim*, *arch-angels*, &c.

From the throne proceeds a *River*, clear as crystal, which is the *Water of Life*; and those who drink it will never thirst.

This '*City* was prepared originally for *Man* from the foundation of the world;' in the order of things; as primarily established by the Creator, in his moral government.

OF MORAL EVIL.

When all things were *vnane*; and NATURE but in the sphere of non-entity; all was dark and void;—yet, then existed the *Causeless Causator*; the great Author of dependent beings.

A Cause of a *cause* is also the cause of the effect which *that* cause produces. This will hold in Law, in Nature, and in Grace; upon logical principles; and yet the introduction of '*Moral Evil*,' cannot impeach the Divine character.

First, in Law,—a Man is considered responsible for all his conduct. Hence, if in attempting feloniously to shoot a fowl, he kills a man beyond, the action being *evil*, he is accountable for all the consequences thereof.

In *Mechanism*, the effects produced by the most remote Cog, are dependent upon the first moving cause of the Machine. And hence, the first moving cause produces the effects in a *direct* succession.

In *Grace* it is the same thing. '*Moral Virtue*,' the good principle comes from above; and not from Nature;—Hence its effects, of which Man's *free will* is one, are of GRACE; as the original and moving *cause!* and it is equally as necessary for the same cause to continue to operate, in order to produce a continuation of the effects, as it was to put it in motion at the first. Otherwise the effect and cause would cease together.

But a Free Agent, can act freely; not on the principles of mechanical necessity; but upon that of volition; the necessary result of free agency, and the very quintessence of *moral ability*. Admitting this, for upon what principles can it be denied? It being self-evidence. Then, if the order of things be inverted, in consequence of a wrong ACT, intentionally done, by a Free Agent, under those free circumstances; the consequence of this *invention* must have its original and proper foundation in the Agent as the Author, from whom the act and consequently the effect flowed. On these principles Moral Evil could be introduced, without impeaching the Divine character; and includes the ideas, that all the goodness in all Beings, whether in Nature or in Moral Agents, comes from the Good Being, who is the Author of all goodness; and SIN, which is not a creature, nor a principle of Nature, but the base transgression of the Law of the Righteous Ruler of the Universe—of course, the base act of the Agent, who wills it. And it primarily originated in the abuse of Moral power or agency, in a revolt against his Creator's Government.

'Sin is the transgression of a law'—'and where there is no law, there can be no transgression.' Hence follows the associated ideas of a compact between the Governor and the governed; the will of the one is the Law, which the others have capacity to obey. A law implies a penalty; and of course a time of Judgment and retribution; hence the trial is a limited period only, and not eternal, both as it relates to Angels and Man.

Here we see the propriety of the following words—'Angels—kept not their first habitation, but sinned—are cast

down—reserved under chains of darkness, unto the Judgment of the great day, to be punished.' 'The Devil abode not in the truth, but sinneth from the beginning,' &c.

All things were good when they emanated from their Author's hand. Thinking spirits, without earthly bodies, never sleep; but must forever be in contemplation. Before this world existed there were not so many things for the mind to ruminate upon. Looking forward into futurity, or viewing in retrospect they could behold no end; neither could they remember a time when they had no existence.—Hence if tempted at all, it must have been self-temptation! and the first act of disobedience, must have destroyed their innocency, and brought misery, upon them, even a forfeiture of the Governor's favor, and his consequent displeasure, who is a righteous Judge, cannot approbate a revolt against his government!

Those spirits who constituted themselves *Devils* by sinning, do not multiply; but *each* being *actually* guilty for himself, deserves a personal punishment for his *crime!*

OF MAN'S FALL.

But with the Human Family it was far different. Man contained a vast posterity, *seminally*, which must have perished in his loins, had they been immediately subjected to a punishment proportioned to their crime. As they sinned and fell seminally, only in their first *Head!*

Jerusalem was prepared for *Man* when he was commanded to *multiply*, before he transgressed. And as a state of trial must be limited, doubtless man would have been *translated*—otherwise the earth would have been overrun with people, as none would have died, neither would there have been any miscarriages, provided man had never sinned.

Man was neither *mortal* nor immortal before the fall; but may be considered as a candidate upon trial; for according to his conduct, so should be his fate.

The *death* with which he was threatened was absolute and unconditional; but not *eternal* in the common acceptation of the word '*eternal death*.' Otherwise how could man be saved, seeing the threatening was irrevocable? Neither was it *temporal death*, seeing that was denounced afterwards, and Adam actually lived more than nine hundred years.—

If temporal and eternal death were both implied absolutely and unconditionally; man must have lost half of himself, viz. his *body!* for as the resurrection came by Jesus Christ, through the gospel; he dying a temporal death, must have lost his *body*, and as his soul was doomed irrevocably to eternal death, how could there have been a *re-union* or an escape?

But thanks be to the Supreme Ruler of the world, it was not so! as is manifested in the unspeakable gift of Jesus. The death was spiritual, and was executed as the entailment, as soon as he *ate*. For he immediately lost his communion with his Maker, being guilty, having lost his innocence by the violation of his *Law*—The tree was good—The evil consisted in the abuse of it; which was a *Moral* evil.

Temporal death was pronounced afterwards in mercy, and he was driven from Paradise—'lest he should partake of the tree of life and live forever'—become an immortal Sinner, eternally chained to this world of woe! St. Paul in enumerating the blessings in Christ Jesus, includes temporal '*death*' expressly; and in his conclusion says—'all are yours;' which argues that *temporal death* was denounced in consequence of sin, that '*life* and *immortality* might be brought to *light* through the *Gospel*' in mercy to mankind and Man *again* have a chance for *Jerusalem*, a better opportunity than before; because, 'if a man sin, we have an *Advocate* with the FATHER, even Jesus, who is the propitiation for *our* sins, and not for ours only, but also for the sins of the *whole* world—so that by grace we may *repent*, and find pardon' for our PERSONAL CRIMES; where the Paradisical law knew no forgiveness.

Thus the '*Prince* of this world introduced the WINE' of *Bacchus* into the Moral World, so far, that even the Natural world is affected with it; and hence the confusion both in the Natural and Moral World, with all the calamities, curses and miseries; from the Elements, from Vegetable and Mineral Agents, and from the malicious designs of men, against each other. All combining in ten thousand different shapes and forms, to destroy the peace of the world, as *Hieroglyphic Babylon* abundantly exemplifies—And which may be more fully seen in every quarter of the globe.

'Natural Evil,' is the effect of '*Moral Evil*,' or is consequent upon it, as a curse or penalty entailed by a righteous

and just Judge! Hence, Man should learn the lesson, 'Having no continuing city here, we should seek one to come!"

OF THE NEW BIRTH.

Justification by *Faith* is what God does For us, through the death of His Son; but *Regeneration** or the New Birth, also called sanctification, is what God does IN us by the operation of His *Holy Spirit*. The first work is Pardon, the latter is purity. One is to Forgive, the other is to make Holy.

Man by *Nature*, though free from guilt, is not *Holy*. Holiness is not an *innate* inherent principle of *Parentage*; but must be received by an operation of the *Holy Spirit*—And hence, 'Ye must be born again.' As Happiness is only consequent upon experiencing this *change* of Heart.

A transitory object can only produce a transient pleasure; for the effect cannot exceed the cause which produced it.—Therefore the enjoyment must perish with the using, and both must cease together.

Of course there can be no permanent fruition of the things of Time; for all of them are very uncertain, and at furthermost *death* will end the whole; and how soon that may come who can tell?

Here then the aspect ends; and with this reflection peace is marred; and the mind is overspread with a gloom! Consequently to enjoy *perfect happiness* and solid '*Peace*,' there must be some lasting Fountain which can afford it. And where can such contentment be found but in *Divinity?*—Every other enjoyment must fail? Many things will satisfy the body, as food, drink, &c. But there remains an *aching* void *within*, the world can never fill.

The Love of God shed abroad in the *Heart* which is comfort from the *everlasting fountain*, and never will run dry; is *fitted* to man's necessity; and is called the 'Kingdom of God within,' which is 'righteousness, and peace, and Joy in the Holy Ghost'—It is the Moral Image of God, which Adam lost, and which we must receive in order to be happy—called Christ within: the *Hope* of *Glory*; and is the ear-

* '*Regeneration* is the opposite of '*degeneration*.'

nest of the Saints' inheritance. And hence the distinction between the *outward* manifestation of Christ in the days of His Flesh, and the *inward* Revelation by His Spirit.*

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*The *soul* which constitutes the Man, (the body being the case; or mechanical part for certain purposes and ends, which with the soul, was derived from the Parents, as Levy paid tithes IN Abraham) is not a particle of the *Deity*; but must be considered as spirit in the abstract; Divinity cannot be ignorant or suffer both in a moral and temporal sense, as do the human race.

Conscience, appears to be the result of *judgment*. And judgment is the conclusion of the *understanding*. For according to the *evidence* afforded to the understanding, conclusions are formed and fixed in the mind; which conclusions universally modify the judgment.—Hence, if the understanding be *mis-informed*, the Mind is deceived; and the judgment will be wrong of necessity. Of course, in point of duty, the understanding being dark, the judgment cannot be sound and clear; and consequently *conscience* may be silent and not speak at all; being 'seared as with a hot iron;' or it may be 'defiled' and tell *lies*; and prove not to be a sure guide.

The *Mahometan's* conscience will not allow him to drink *wine*, from an error of his judgment; in consequence of a mis-informed conscience, while the conscientious christian feels *bound in duty* on some occasions to drink it. And thus conscience guides people directly opposite to each other in point of moral duty; and two opposites cannot be right; of course conscience is not a sure guide; which argues the necessity of a *regulation*.

The conduct of *persecuting Saul*, who lived in all good conscience, obtained *pardon*, because of his ignorance; and loving PAUL, afterwards exhibited a very opposite disposition and conduct towards the same people; from similar conscientious motives.

But the Spirit from above will direct no man wrong; being the 'Spirit of Truth,' will tell no lies; neither can it be defiled, or, 'seared with an hot iron.' Whereas the conscience of man, without the aid of Divine Influence, is liable to every species of error.

Hence the necessity of attending to the light from JERUSALEM, and to WALK by the light which shines from above.

Conscience, like a *mass* of wax, may be put into any *shape*, through the influence of example and the prejudice of *education*. And this is one reason why there are so many opinions in the world. Conscience having yielded to *inclination*, vain imaginations bear the sway.

Inclination, through temptation, leads one way, while, a better informed JUDGMENT dictates another. Here follows a *Dialogue* in the Mind. The EVIL must consist in *giving* the *consent* of the mind, contrary to the dictates of a better judgment. And hence, a consciousness of self-condemnation.

One amongst the many reasons wherefore the world is so given to *idolatry*, is that through the darkness of the human understanding the moral faculty is weakened and men are prepared to be satisfied with ceremonies, modes and images, as substitutes for purity of heart, and pure spiritual worship. And thus Religion, instead of being considered a *Moral principle* to be cultivated in the *Heart*: was at length thought to consist in *Name* and *Form* only; until nothing but Images and Ceremonies entirely made up the Gods and the devotions of such idolatrous worshippers.

Even the Jews were so much inclined to be satisfied with things outward; that in the absence of *Moses* they made their *Calf*, in imitation of the *Ox-God* of *Egypt*.

OF REPENTANCE.

Repentance implies three things. First, a *conviction* for sin. Secondly, a *forsaking* of sin.—And thirdly, a *confession* of it, as a *Penitent*.

First, a man cannot repent of a sin which he never committed. Of course, he must be convinced of his CRIME before he can feel SORROW for it.

Secondly, if a man sees his error, and still persists in it, he of course loves and delights in it; therefore he is not sorry for it, consequently he does not repent of it; for if he did repent of it, he would *forsake* it with abhorrence and *detestation*.

Thirdly, a *Penitent* would make restitution if he could. And at least there is a hearty confession, and a sincere *desire* for PARDON and restoration; which causes the *Soul* to hunger and thirst after the SALVATION of the Lord, as the chased HART panteth for the cooling water brook!

Such have the promise of SALVATION; for where there is a *Moral conformity* to the WILL of God, they meet His APPROBATION; and of course, adoption. And hence enjoy His favor as one of the Divine Family. 'For there is no condemnation to them who are in Christ Jesus, and walk not

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Hence 'the Ceremonial-law was added because of transgression.'—Which ceremonies, however, were so modified, as to be directly opposite to those in use among the *Heathens*.

The Heathens kept the first day of the week, the Jews the last. The Heathens seethed the kid in its mother's milk, the Ceremonial Law said, 'thou shalt not seeth a Kid in its mother's milk,' &c.

As man cannot have a proper conception of a Being whose very existence is infinite, eternal and immense; expressions which imply something incomprehensible, as man can only judge by comparison from analogy; there was need for the *Causeless Causator* to manifest Himself in a '*Character*,' suitable to *Man's capacity*; that man is a rational being, might worship Him in *Spirit* with the *understanding*, agreeable to the principles of *Truth*.

Hence the necessity of a JESUS CHRIST!!! both his *outward* Manifestation, and the inward Revelation to the heart, by *inspiration!* This INWARD *Revelation*, corresponds to the *outward manifestation* as a WITNESS thereto.

The will of God is a secret, known only to Himself; except so much only as He is pleased to *reveal*; reason could not find it out or fathom it; but by the aid of *inspiration*.

A *Monarch* requires the obedience of his subjects to serve himself—but God requires the submission and obedience of His creatures, that He may benefit *them* that they may be wise and happy. And this is the proper intention of all *Divine worship*.

after the flesh but after the spirit.'—Because *Spiritual* things take the lead; the flesh, the contrast is given up; as much as a man turns his back to the north, when he travels with his face to the south.

Here then is Repentance which needeth not to be repented of. For it is the work of the Lord, begun by the operation of His Holy Spirit. From light cometh sight; from sight cometh sense, and from sense cometh sorrow, which causes *resignation* and dependence upon the arm of the Lord for Salvation.

But the sorrow of the world, which needeth to be repented of, worketh death, i. e. *misery*. Because it causes a fretting against the dispensation of the Lord—and procures no relief, but makes bad worse; and brings the soul under condemnation and finally into *despair* and endless woe!

OF FAITH.

There is a *distinction* between '*Knowledge* and *Faith*,' which ought to be observed. Knowledge is the *evidence* of *sense;* and always refers to things *present*, i. e. within the present *grasp* and possession of the *senses*. But *Faith* always refers to things which are absent; and not within the sphere of the senses. And hence, 'Faith cometh by hearing.'

Faith and knowledge are both derived from *evidence*. But the evidences are different. One is '*self-evidence*:' being an object of '*sense*,' the other is 'circumstantial evidence,'—being *inferred* from circumstantial *things*.

'Self-evidence is sensible knowledge,' which can admit of *no doubt;* but 'circumstantial evidence' is always *uncertain*, and consequently is only a subject of Faith.

Evidence must always be agreeable to the nature of the subject. In Arithmetic, it must be numerical; in courts of Law, it must be Human testimony under certain regulations, and modifications. And in Divine things we need Divine evidence, in order to obtain a moral certainty.

The subject of *Creation* is a doctrine of MIRACLES and FAITH; and so is Christianity; which may condemn as an unreasonable thing. But the reverse is *Atheism*. For whatsoever is produced out of the common course of Nature, by the immediate power of God, must be considered a *Miracle*. And such is the doctrine of *Creation*. And yet it is a sub-

breaking, &c." And the progress of those pupils who are instructed in these various branches, is really prodigious.

There is also a department, an appendage to the former, where is taught the art of preparing and using false weights and measures—the method of raising false charges; of managing extortion; the excellent art of over-bearing and over-reaching in bargains, and the making of other's extremity their own opportunity to be well served at their expense.

The eleventh is furnished with male and female instructors, for the improvement of tattling, back-biting, lying, &c. Here also astonishing progress is made by all the pupils of both sexes.

The twelfth is a school for match-making. And considering the motives which seem to govern most people on the subject of *marriage;* and the many *unhappy families* which are formed, it would appear that the 'WINE' of Bacchus furnished the stimulous, and Cupid and Hymen the only bands of union. But this is a private establishment, and their lessons secretly given.

The thirteenth is the University of grandeur. Here pompous show, empty titles, imputent flatteries, haughty oppression, vain ignorance, pampering luxury and wanton revelling, are effectually taught. This establishment is the most popular, and scarcely a family can be found in all the precincts of Babylon, which is not ambitious to obtain a finishing touch to the education of their children, in the grand University.

In this great city is erected the 'Temple of *Belus*' called, 'Church established by Law.' This is a towering building, exalted almost to the lowering sky, intended by its stupendous height to domineer over the *consciences* of all the people.—And so imperious are the Priests, that the '*Temple of Belus*' could never be reared but where the 'WINE of BACCHUS greatly abounds. The rites of this Temple are very pleasing to *Jupiter*, the supreme God of the city, who is called the '*Prince* of this world,' reigning in Babylon over the 'Children of disobedience' without control! So much for Mystical Babylon.

INQUIRER having observed all these mysteries, still looking at causes and effects, was convinced that there was such a thing as an *over-ruling* HAND, who superintended the

affairs of life, and governed in wisdom and goodness, as well as in mercy and justice, and mighty *power!*

He perceived also, that there were many things in Babylon which were opposed to the nature of this Supreme Ruler, and therefore could not be right, nor by any means spring from the same original *fountain*—and consequently must have proceeded from a different source. And lo! whilst sorely grieved at the condition of the deluded citizens of Babylon, an angelic voice called his attention, inviting him to take a survey of a much more glorious city.

OF JERUSALEM.

This city is called JERUSALEM, and is the glorious habitation of the '*Moral Governor*,' against whom the 'PRINCE *of this world*' had revolted, and set up his kingdom in Babylon. 'Jerusalem' is situated in the '*New Earth*,' where there is no sorrow, nor pain, neither rost nor chilling winds, but all is delight and tranquil, and the inhabitants have *pleasure* for evermore.

Jerusalem is six thousand miles in circumference, and fifteen hundred miles in height, with a *window* which extends all around the city, through which the *Light* shines out from within, to a vast distance, even to Babylon.—☞So that PEOPLE may see how to travel the *road* to JERUSALEM.

There were *twelve gates* to the city, with an angel at each gate, to wait upon the heirs of salvation; and on the gates were written the names of the twelve tribes of the Children of Israel.—The wall of the city had twelve foundations, and upon them are written the *names* of the twelve apostles of the Lamb.

The city—the houses are built of Gold; the wall of *Jasper*, and the foundations between the gates were made of precious stones.

The first foundation was a *Jasper;* which is the colour of white marble, with a light shade of green and red. The second, a *Sapphire*—which is sky-blue, speckled with gold.—The third a *Chalcedony*—i. e. a carbuncle, and of the color of red hot iron. The fourth, an *Emerald*—and is of a grass green. The fifth, a *Sardonyx*—red, streaked with white.—The sixth, a *Sardius*—which is a deep red. The seventh,

Man can BELIEVE, if he cannot work. He can admit the TRUTH, by an *assent* unto it, and receive it, when the Spirit of truth reveals it unto him. And by giving *assent* heartily, he admits it, and thereby receives it; and this is an Act of *faith*. This act is right. And it is the lowest, and only act that man could do that is right. And hence this act of Faith is accounted or *imputed* unto him for *righteousness*. Of course, the Penitent soul who feels condemned by the *Moral Law*, which he has broke, and thereby forfeited his *infantile* Justification, feels the need of a REDEEMER or a SAVIOUR. And hence the *Saviour*, as offered in the Gospel by the *Spirit*, is gladly embraced; where, the soul finds a resting place; even the virtue of that *Name*, inspires the *soul* with the evidence of pardon and *peace*, whereby he can rejoice with joy unspeakable and full of Comfort; which is the earnest of the saint's inheritance. A degree of *faith* and *hope* attends Repentance.—The Ninevites had a degree of Faith and Hope, which by Repentance, brought *Salvation*.

The judgment of God hung over the City for 'Moral Evil,' which they were *ignorant* of. *Faith* coming by hearing—and hearing by the Word of God.

The *word* of GOD was preached unto them; and 'they BELIEVED GOD,' and said, 'who can tell but the Lord will be *gracious*?' They fasted, and humbled themselves, which shows that they were *saved*, first, from their carelessness; secondly, from their practices; and thirdly, from the destruction denounced.

A soul believes there is a GOD, and that *salvation* is necessary, or it would never seek for it. Also, there must be a degree of '*hope*,' or else the soul would feel no heart to seek, but must sink into *despair*.

'Without Faith it is impossible to please GOD,'—Faith is the way to come—☞ 'For he that cometh to God, *must* believe that He is, and that He is a rewarder of them that diligently seek Him.'

All the Blessings of God are attained only by Faith in Christ.

First, to apprehend there is such a Blessing attainable; and then seek in fervent expectation; believing, first, that God is ABLE to give the blessing, secondly, that He is willing to bestow it; thirdly, that He will give it, because He hath promised it, saying, 'whatsoever ye ASK, believing

that ye receive, ye shall have.' Here claiming the blessing by Faith. Fourthly claiming it 'NOW,' as now is declared to be the acceptable TIME, and day of Salvation; '*to-day*, if you will hear His voice,'—'Come for all things are NOW ready,'—God is in Christ reconciling the world unto himself, therefore be ye *reconciled* to God. We love God because He *first* loved us—HE FIRST *loved* us, before we loved Him. We need not do something to pacify God, to make Him willing to receive us. He is willing already; the *hindering* cause is on the side of the *Creature*—his *will* being *opposed* to the Will of God—as Christ saith, 'O Jerusalem, Jerusalem, how often *would* I have gathered thy children together as a hen doth gather her chickens under her wings; *but ye* WOULD not!"

Knowledge, as before explained, being the effect of 'self-evidence,' is therefore a *sensible* or *moral* CERTAINTY, which of course cannot admit of doubt; a man can TESTIFY no further than he *knows*.

A man who hath FELT *conviction*, can testify, as a witness of it, and give evidence to that *truth*. So one who hath *experienced pardon*—i. e. Witness of justification by Faith, can justify, saying, '*we* KNOW in whom we have *believed*, because to him *faith* has been brought to sight—he has the inward divine Witness to the '*sixth sense*' of the *Soul*; and the testimony corresponds with the demands of his '*seventh* or *common sense*,' whereby he is able to give a rational account of it to others.

The man who has experienced the *blessing of sanctification* can testify what he knows, and no further; so the *glorified* Enoch and Elijah can testify what glorification is, for they *know* it; but we do not, and yet we firmly *believe* it and *hope* for it; yet when we obtain the same state of enjoyment, then *faith* brought to *sight*, and hope to the Fruition, and *these* two will then cease, being swallowed up in the knowledge and enjoyment for ever!

Then let every Inquirer, who wishes to escape to *Jerusalem*, from the overthrow of *Babylon*, strive in earnest for Salvation, in fervent expectation of the blessings of pardon and purity. And if you cannot believe as you would, believe as you can—'Lord, I *believe*, help thou mine *unbelief*.' And if you cannot pray and seek as you would, pray and seek as you can—resigning, submitting, and depending upon his

bounty for deliverance; and never rest, until you find the Lord precious to thy *soul*. Christ was in earnest for thee: O be in good earnest for thyself; and may God for Christ's sake speed you on the way.

OF HOPE.

An '*Hope*' of Future glory, is composed of *Desire* and Expectation, predicated upon *Faith* and *Repentance*, which were produced by a *Divine Conviction* in the MIND, of the reality of the invisible World, through the operation of the Holy Spirit of God.

Conviction being thus wrought in the *Heart*, the consequence to such as persevere, is a *reformation;* a forsaking of sin, and a conformity to the will of GOD—who is ever ready to receive and forgive returning *penitents*, for Jesus' sake; where the Mind finds a resting place, and the Inquirer finds a *Home*.

A man may desire a thing which he never expects to enjoy; of course he has no *hope* of it, but is in DESPAIR. Again, a man may expect a thing which is not desirable; and hence he does not hope for it, but is under dread on that account.

Hence neither a desire nor an expectation, considered abstractedly, can constitute a '*Hope*,' they must be taken in conjunction, in order to remove the dread, avoid despair, and afford a consolation in the mind.

The Christian hopes for Heaven and glory. His hope is composed of desires and expectation. Heaven he desires, being convinced it is a desirable place. He *expects* to get there, because there is a prospect before him. He has *repented*, and is forgiven. He enjoys a sense of the Divine Favor; and feeling the evidence of pardon by the Witness of the Spirit of God in his SOUL, which witness is Righteousness, and Peace, and Joy in the Holy Ghost; which is styled the '*assurance*' of '*Faith* and *Hope*.' For the *aspect* is animating, and the prospect is cheering whilst looking through Hope, the perspective, by which we look into another and a better world.

Hence, said one, 'Mark the *perfect man*, and behold the *upright;* for the end of that Man is Peace!' Another 'Let me die the death of the *righteous*, and let my *last* end, be like *His*.' 'For the Righteous have HOPE in their death.

OF CHARITY.

Charity consists in something more than giving away a few old worn out clothes to a beggar. For thus saith Paul; 'Though I give ALL my goods to feed the poor, and have NOT CHARITY, it profiteth me nothing.'

'And though a man had all Knowledge and all Faith; so as to remove mountains, and talk like an *angel;* and have not Charity, he would be only a sounding brass, and a tinkling *Cymbal.*'

Charity does not consist in NAME, nor in the outward form; but is a suitable disposition of heart, which is begotten by the Spirit of God. And hence those who are endowed with this precious grace are said to be '*born of God,*' and are called 'New Creatures.' They are new in many respects; first, they have new views and discoveries of things; their judgments are new, and so are their motives and desires, as also their objects and ends.

The term *Charity* is frequently misapplied, and thereby abused. Hence, says one, 'I have no charity for such and such persons; but such and such are *very charitable.*' In the first case, FAITH or belief is intended, and in the latter, kindness.

For a bountiful act is an act of kindness, but every act of kindness is not an act of charity; because it does not always flow from a charitable motive, but often from pride, ostentation, and vain glory.

As the religion of Christ is summed up in one word, 'Love,' to say, 'I have no charity;' is to say, I have no religion: for there can be no religion without charity, which is Love: which principle causes its subjects to attend to the '*Moral Law,*' in point of *duty:* 'Thou shalt love thy neighbor as thyself;' Secondly, the '*Law of Nature,*' which considers the '*Equal rights,* wants, duties, and obligations of Man; and thirdly, the '*Rule of practice,*' which is, 'as ye would that others should do unto you, do ye even so to them;' for the Law of Moses, the Spirit of the Prophets, the example of Jesus Christ concur in enjoining them upon all mankind.

Hence the importance of *Charity.* And the idea of a Christian without Charity, is a complete solecism; like an honest Thief, a Chaste Harlot, or an Holy Devil.

'Charity never faileth,' being the Divine Eternal principle, but 'suffereth long and is kind'—suffer wrong rather than do wrong; and instead of 'being overcome with Evil, overcometh Evil with Good'—by returning good for evil.

'Charity, thinketh no evil,' i. e. is not jealous and evil eyed, surmising evil, but '*hopeth* and *believeth* all things,' for the best, by making proper allowances, and putting the most favorable construction upon men and things, that the *nature* of the case will *justly* admit of.

But charity is not a *fool;* she must have legs to stand upon, knowing that *justice* should be done to every thing; and hence desires that God and man, and all beings should have their *due*, and feels determined to render the same to every Creature, she is every ready to act in every case agreeable to the '*Moral Law*'—the 'Law of Nature,' and the 'Rule of Practice.'

And upon this disposition hangs the eternity of Man; seeing he is to be *rewarded* according to the deeds done in the body.

OF FASTING.

'Then shall they fast in those days,' which words of our Lord concerning His apostles and followers, came to pass in the Gospel dispensation, as exemplified in the Acts of the Apostles, and in Paul's writings.

The practice of fasting, and the benefits derived by it, are exemplified in the case of the Ninevites; of Queen Esther in the deliverance of the Jews from Haman, who was executed upon his own gallows which he had prepared for Mordecai, and in the case of Daniel.

Our Lord mentioned a kind of Devil which was to be expelled only by fasting and prayer.

God does not require murder for sacrifice. A person instead of fasting may starve, and injure their health, while others do not fast at all, but in attempting to avoid one extreme, run into the other.

Jesus fasted, and afterward hungered:—Daniel fasted three full weeks, says, 'I eat no pleasant bread,' which implies a degree of abstinence, and bread of a coarser kind.

A person who lives to the full, would find it to the health of his body as well as his soul, at times to use a degree of abstinence, from a principle of duty. And moreover, by be-

ing acquainted with a degree of hunger, he would the better sympathize with others, who are objects of charity and in distress.

Fasting is enjoined, but there is no general rule laid down how often, or to what degree it shall be performed; the reason is obvious, because the states and situations of men are so various, that no general rule could be laid down to suit every case. One is confined with sickness, and it is as much as can be done for him to take the necessary food for the support of life, while others are strong and in full health.

Thus as things and circumstances vary so much, no general rule is laid down, only the duty is inspired to fast; but man as a rational being, is required to act according to his judgment, and clear his conscience.

The 'Prince of Darkness' is more busy to buffet and tempt the mind upon our Fast days, than at any other time, to prevent the exercise of Faith. But as 'the Kingdom of Heaven suffers violence, and the violent take it by force,' we should spend *more* time in private devotion then, than what we commonly do.

OF PRAYER.

The prayer of the profligate for damnation is an abomination to the Lord, and it is a mercy that he does not take them at their word. The prayer of the Hypocrite is wrong, and his hopes shall perish.

Some are like the Gadarenes, who prayed Christ to depart from their coast. Others only say their prayers, like a parrot says his borrowed song, without as much form as the Ox, which kneels when he lies down, but like the Hog in the stye, falls down, and before they get half through, the Devil lulls them to sleep! Thus they satisfy themselves by saying prayers and asking God to save them from their sins; when they do not consent to part with them.

But the commandment is to pray without ceasing, which is called mental prayers, being the language of the Heart, properly disposed towards God, to do His will. And let one lay down with such disposition of the heart and wake up any time and appeal to the inward testimony, he still feels the same disposition to do his Maker's will.

In order to live in this frame of prayer it is proper and necessary to attend to the ejaculatory prayer, like Abraham's

servant, when he went to seek a bride for his Master's son; as all things are sanctified through faith and prayer. We need God's blessing upon all things we do, and all things should be done to the glory of God. Therefore, we should ask his benedictions on all we do; and such things as cannot be done to the glory of God, in the name of Christ Jesus, we have no right to perform; for we are not authorised to take the Devil's tools to do the Lord's work with! of course all engagements upon which we cannot look to God with a degree of expectation for his blessing to attend them, are forbidden fruit, with bitterness at the bottom. We ought not therefore to touch the accursed thing.

Private prayer was the custom of the Patriarchs, Prophets, Christ and the Apostles.

Jesus said, 'enter into thy closet, and shut too thy door, and pray to thy Father who is in secret, and thy Father who seeth in secret shall reward the openly,' &c.

When you retire, don't hurry it over as a burthen and feel satisfied with the mere performance, like the school boy who repeats his lesson as a task! But look in expectation, believing, first, that God is able to bless me now; secondly, that being unchangeable, He declares His willingness, and now is the accepted time; thirdly, if you, are ready, close in now and take the promise, and prove the veracity of God. 'Whatever ye ask believing, that ye receive, &c. ye shall have. For God cannot deny himself, neither can he nor will he deny our Faith!'

Also, there is public prayer—even if but two or three meet in His name, He is with them!

OF WATCHING.

'What I say unto you, I say unto all, *Watch*, was the injunction of the Saviour of men, to His followers! And hence the duty of watching is obligatory upon all mankind; and there is a positive necessity, as every Christian feels and knows from experience, to attend to this important duty of watching by reducing it to practice, considering the dangers and difficulties of this transitory and unfriendly world, which is so full of flattery and deceit that nothing can be depended upon as permanent here below; but snares and temptations accompany every lane of life!

As temptations generally come in through the medium of thought there is need to watch over our thoughts, and keep our minds composed and solemnly stayed upon God, otherwise the soul will be as a ship, which having slipped her cables, is liable to be carried away by the tide, and stove against the rocks. Examples also should be watched over, least we corrupt society by our misconduct.

Children should be watched over, from an early period in a tender manner, and diligently restrained from apparent evil.

Our weakness demand that a double guard be placed at every weak place, that we be not overtaken unawares, by any sudden or unforseen event.

The World, the Flesh and Satan, should be watched against with unwearied diligence.

First, the World. The riches and cares of this life are both captivating and deceitful; the mind being overcharged, the soul is surfeited, and hence disqualified for devotion.—Therefore says one 'save all you can, and get all you can, and give all you can, that things of this world may prove a blessing and not a curse.'

Watch against the love of the riches of this world, against the spirit of the world, and also the practice and fashions of the world, by not conforming to those which are wrong and improper; but be transformed by the inward renewing of the mind, and so have the adornings of truth and virtue.

The 'Lusts of the Flesh, the Lusts of the Eye, and the Pride of Life,' must be watched against and conquered.

The Devil, called the 'Prince of this world,' will flatter the imagination, with promises which he never can perform, endeavoring by vain allurements to attract from the path of holiness. And moreover he will exhibit all the difficulties and trials of the cross of Christ, to deter the traveller from the happy road to Zion: saying, 'Mercy is clean gone, the day of grace is passed of course there is no hope.' And thus strive to drive the soul to despair, and if possible to suicide. But those thoughts should be resisted, with a hope in the merits of a Redeemer for acceptance with God. For while the desires remain, the Spirit strives, and of course mercy may be sought and found by conformity to the will of God, depending upon *His Son* for salvation.

The *Tempter* also, after pardon is received, strives to destroy all our confidence in God, by reasoning in the mind, so as to give away to doubt and be filled with unbelief. For this abiding Witness in the soul, is to be kept by a constant exercise of faith in God, under the operation of *His Spirit;* and hence it is obvious that this mental exercise is the reaction of the *Soul* upon God. Therefore, a person heavenward bound, is as one rowing up against the stream; by diligence there is progression; but if the exertion stops, the boat will float with the tide. So we must diligently keep our minds as we ought, continually looking to God and depending our all upon him. When people backslide from God, it is not by giving away to great sins at first, but gradually little by little, from an omission of a thing of small beginning, until conscience is lulled to sleep, and enormities can be committed without remorse. And hence their fall from their steadfastness is so gradual, as to be almost imperceptible; and when they are become poor, and blind, and naked, they still are ready to conclude, that they are rich and increased in goods and have need of nothing, and like Sampson, though shorn of his strength, and wist it not, they go out as at other times; but fall an easy prey to his conquerers.

And thus many strong men have fallen!!!

And therefore we should remember the caution to '*shun* all appearance of evil.' For it is easier to keep out of a snare, while one is out, than to get out after we once get in.

Instead of reasoning with the tempter, we should betake to the strong hold in prayer, knowing that the Devil cannot counterfeit the Love of God, and a delight to do his will. For those sensations come from God alone.

Watch for opportunities for meetings, private devotion, family instruction, reading the Scriptures, and strive to get all the good you can, and extend all the good within your power to others, which Christ will consider as done to himself, and will so acknowledge it in the day of Judgment, if they flow from a spirit of obedience and love to Him.

☞Watch for the hour of Death!! People are taken by Him suddenly and unawares,

In such an hour as ye think not the Son of Man cometh! Blessed are those that are found Watching. But those who say in their heart 'My Lord delayeth his coming; and are eating, drinking, quarrelling, and sleeping, &c. such will be

taken by surprise and appointed to their portion with hypocrites and unbelievers, where will be weeping and gnashing of teeth.

Watching without prayer, or prayer without watching is of no account. For they are mutually connected and dependent upon each other. Hence being joined by the God of grace—that which God hath joined together, let not man put asunder. For if one is a drunkard habitually, and prays to be kept from it, and yet will not be guarded nor watch against it, what can his prayer avail? And on the other hand, if one will watch but not pray, the resolution is soon broken, in consequence of the want of power to cope with the temptation and evil habit. Then we must 'Watch and pray, that we enter not into temptation.'

Sometimes watching and praying will not avail and make headway against the foe, then Fasting and a degree of abstinence must be used—as our Lord said, 'This kind goeth out by fasting and prayer.

And the spirit of prayer, which is the spirit of devotion, is the spirit of Christ, the enjoyment of which is a blessing. And those people, even if it be but the Husband and Wife who meet together thus, have the Lord Jesus with them.

OF THE NIGHT OF DEATH.

Death! What is it? Dying, simply considered, is but the changing of states! To leave the Prison and prison-yard, the body, the house of clay, which confines man to the Terraqueous ball through the power of gravitation. The Laws of Nature being reversed, which scenes present to view!—Man, who was an inhabitant of time, is now disembodied and become an inhabitant of eternity! How great those realities now, which once was viewed but darkness through the glass of Faith;

How dreadful and terrific to a guilty mind! What awful horrors must seize the condemned soul, who hath sinned against a righteous God.

Those who 'Love the Lord,' and feel the powers of the world to come, whilst inhabiting the house of clay, and live for eternity, by denying themselves and taking up their daily Cross, and so follow after him in order to be his disciples.—How soon will all the scenes of life be over, and their eter-

nity commence! Then those important realities will be more fully understood which now at best are faintly known! But soon we shall be unveiled to see as we are seen, and know as we are known.

As it relates to the agonies of death at the time of our departure—pain of body is generally gone, at or near the last moments. The greatest pain most universally subsides, some few hours if not some days before the dissolution. In scripture the DEATH of the *righteous* is called SLEEP. Hence '*Stephen fell asleep*,' *&c. &c.* Now the last sensation in slumber, before the senses are *locked* up in sleep are very sweet and agreeable, and by the same party of reason, if we have the due *preparation* in the MIND, why not possess an agreeable exit, at the hour of death?

Death is called the king of *terrors*, and is justly said to be a terror to Kings; But why? The *sting* of death is personal SIN! And the strength of sin is the Law. For sin is the *Transgression* of the Law, which is the revealed will of God; and hence the soul comes under the divine displeasure, and the person is afraid to appear before a Righteous *Judge*, being conscious of self-condemnation.

A person with a *Bee* in his hand might be afraid of it; but if the *sting* be pulled out and is gone, why should the man fear? So if the sting of death be removed by the *Pardon* of all personal *sin;* then being restored to the favor of God, as one of his Family; dread must be removed and terror be gone, what then should one have to fear? There must be a joy in God, and a rejoicing in the prospective hope of Eternity, from possessing an earnest of their inheritance in the kingdom of God.

Thus the Lord gives suffering grace in a suffering day, and dying, or *supporting* grace in a dying day!

OF HELL AND PARADISE.

Neither *Hell* nor *Paradise* are the eternal home of any Being, or their places of final destination at the consummation of all things.

But rather they are the intermediate states and periods of *time*, which departed souls inhabit between the dissolution and the resurrection of the Body, before the general judgment.

The *souls* of mankind do not sleep in the graves with their bodies, until the resurrection, but exist in a *separate* state, in a *sensible* manner.

St. John saw the souls of those who were beheaded for the testimony of Jesus, under the *Altar*; and the *Rich Man's* body was entombed in grandour, yet we read of him! 'In Hell he lifted up his eyes,' &c. 'saw Abraham, and cried, and said unto him, I am *tormented*.' '*Lazarus* is COMFORTED;' which cases evince the realities of future sensation.

The term '*Hell*,' or *Hades* is to cease at the consummation of all things, when all the dead must be given up, and the '*Lake of Fire*,' receive those who are doomed to it; and *Hell* and *Death* be cast into the Lake, which shews that *Hell* is something distinct from the *Lake*. And hence the former will be swallowed up of the latter, like yesterday in the following time, when this day commenced.

The idea of a *purgatory* or restoration from Hell to Heaven is a delusion. For that Christ did not go to the *lower inhabitants* to preach repentance to the damned, is evident from what he said to the thief on the cross. 'To day, shalt thou be with me in *Paradise*.'

And the prediction, 'thou wilt not leave my *soul* in Hell, nor suffer thine *Holy One* to see corruption,' was a prophecy of David, concerning the resurrection of Christ, so that he should not corrupt, according to the common cause of human nature before the re-union of the soul and Body!

OF THE DAY OF JUDGMENT.

At the consummation of all things, the *states* of all mankind will be made perfect, and become complete and not before.

The ideas of *right* and *wrong* supposes two sides to a question, with certain consequences entailed on the principles of Moral Equity. Hence the subject must pre-suppose, a governor and the governed with *Laws* from the former, as governor, to regulate the latter who are the governed, and laws imply penalties annexed; and of course a JUDGMENT, that *justice* may reward or punish, as the case may require.

Consequently upon those *premises* the conclusion must follow, seeing mankind are conscious of a right and wrong, that a day of Judgment must take place, in which the world

shall be judged in righteousness. And hence the beauty of the expression, 'God hath appointed a day to judge the world in righteousness by *Christ Jesus*,' who as man knows what allowance to make for human infirmities; but as God he cannot *err*, as some of our finite Judges, do.

Christ, the Judge upon His throne! The mediatorial office being then given up.

The Angels, called the clouds of Heaven, of which two hundred and two millions are but a part. And all the dead from the days of Adam to that time, from the King upon the throne to the *Beggar* upon the dung-hill, both great and small, with those who will then be alive, must appear in the grand assembly, not as curious and idle spectators, but as responsible creatures, who must be judged and rewarded according to the deeds done in the body, and to receive their sentence accordingly, whether it be good or evil, it will be done according to sound justice. The Devils also who are reserved under chains of darkness unto that day to be punished, and will appear to receive their doom.

And such will be the Majesty of the Judge upon the throne, that the terrestrial Heaven and the Earth will flee away, and the Books will be opened and the witnesses will appear.

First The Book of Nature, in which the wisdom, goodness, and power of the Supreme Governor of the world, may be read.

Secondly. The Book of God's remembrance will be opened. Mala. iii. Rev. xx.

Thirdly. The Book of Conscience; and these two will exactly tally.

Fourthly. The book of Truth, and those who have the written word will be judged according to it; and fifthly, the 'Book of Life' will be opened, and happy are they, whose names are written in that book!

The witnesses — 'Thus saith the Lord, I will be a swift witness against the Adulterer, and False-swearer, and such as oppress the hireling in his wages, and turn away the stranger from his right, and fear not the Lord of Hosts.'

Angels who were our guardians, will be witnesses, and so will the Saints of God and particularly His Ministers.—The Devils also will be witnesses, and so will companions in sin and wickedness, witness against each other. Yea,

so plain will naked truth appear, that none will deny the facts, but must acknowledge their sentence to be just.

Jesus Christ being appointed heir of all things shall judge in righteousness. The kingdom of Heaven being prepared for men from the foundation of the world, which first was attainable by obeying the Paradisical Law, and after the fall, the 'Law of Faith' was substituted through a Redeemer. But the 'Lake of Fire and Brimstone was prepared for the Devil and his Angels primarily, but not for man, who is an intruder there; and hence the danger of eternal damnation!' Mark iii. 29.

The righteous, who are justified by Faith in this world, i. e. have received the pardon of personal sins by conformity to the will of God, and then have proven their obedience and love to Christ, by keeping His commandments, and walking in the light; these in that day of final retribution, will not only stand acquitted, but will receive a reward, not of debt but of grace, called 'a crown of glory which fadeth not away.'

Thus *Faith* is brought to sight, what was a subject of faith once, has now become a subject of knowledge.

The righteous are Heirs of God and '*joint heirs*' with the Lord Jesus Christ, who said, 'To him that overcometh, will I give to sit with me in my throne.' Hence the sentence 'Come ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world; for I was an hungered and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in, naked and ye clothed me; sick and in prison, and ye came unto me, and visited me; inasmuch as ye did it unto one of the least of these, ye did it unto me,'—'Well done good and faithful servant, enter thou into the joys of thy Lord!

But to the opposite characters, who had the power, means, and opportunities of improving, but did it not, being opposed to the Moral government of the Supreme Governor of the world; those rebels must receive their desert on equitable principles, which sentence will be to depart into the Lake of Fire, prepared for the Devil and his Angels.

The righteous, the joint heirs with Christ in his throne, will judge Angels, by acquiescing in the will of God, and say Amen to his justice, when he pronounces upon the Devils their final doom.

Three ministers appear—the first preached for money and popularity. The second preached from contention, or backslide after his labors were attended with a blessing. The third preached from conviction of duty, in the spirit of love to Christ. What will be the difference of their reward at the day of retribution?

The first delivers his Lord like Judas, and must go with him to his place, which is purchased with the reward of iniquity. The second comes forth saying, 'Lord! Lord! I taught thus and so, and cast out Devils in thy name!' But hark! 'Depart from me, ye workers of iniquity.'

The third, whose principle was love and duty to Christ, will shine forth as the Sun in the firmament for ever.

OF PROVIDENCE IN NATURE.

There is no such thing as accident in nature; as 'accident or chance,' or chance, commonly so called, in which neither the hand of God directs or superintends, any more than there can be effects without causes, or nothing can produce something.

Nature hath received her laws from God, on the principles of mechanical necessity, still subordinate to, and dependent on himself, who is the centration of Universal Nature, and can alter or suspend those laws at pleasure. And hence the doctrine of Miracles and Providence.

There is such a thing as 'primary law of nature', and also a law of a secondary result of the first. The first, as primarily established by the Creator in His works; the latter as the necessary consequence of art or habit, by the power and agency of man.

When Hezekiah had departed from God, sickness overtook him, with the message, 'Set thine house in order, for thou shalt die,' &c. The king's tears and prayers denote his repentance. Then God, who knoweth how to resist the proud, and to give grace to the humble, sent the message, 'I will add unto thy days fifteen years.' The sentence was reversed, and as a token, the sun went back ten degrees in the dial of Ahaz. Yet means were used for his recovery.

St. Paul, after it was revealed to him that there should not be the loss of any life, only the ship, said to the soldiers,

as the sailors were about to flee away in the boat, 'except these abide in the ship, ye cannot be saved!'

Hazael inquired if his Master would recover, received for answer, 'he may recover, but God hath showed me that he will surely die,' i. e. according to the common course of things in the order of nature, he might recover; but God saw the intention of Hazael to reverse the order of nature by art, and thus he died an unnatural death.

Man sins without permission, by stealing the time, and assuming the liberty and authority to do it, which is not prevented. For should man be prevented irresistably from sinning, he would cease to be that creature of a noble mind, for which he was designed by his Maker, as a responsible agent, who might be capable of a reward.

God permits some of the effects of man's designs to take place, by withdrawing his restraining hand, as exemplified in the instance of Job, when the hedge round about him was removed.

Man can appoint, but God, in wisdom and mercy, and Justice can disappoint, having ways and means and ends worthy of himself, both in the furtherance, and accomplishment, and reward of Virtue, and the correction or chastisement and punishment of vice!

Afflictions to the righteous are from the grace of God, in mercy to wean their affections from the love of the creature, to feel dependent upon the Creator. For some people cannot bear prosperity; they would be as ships with great sails, having no ballast. Sometimes God designs to glorify himself in us, by our sufferings, to prove our graces, for the conviction of others—and again to prove us, and thereby qualify us to be as instruments of usefulness to others, in some particular sphere of action in his church—to labor from experience, as well as theory. But above all, the saints are tried, that they may become meet subjects for Jerusalem, the City of the Great King.

OF SPIRITS GOOD AND EVIL.

It is obvious that not only the Angel of the covenant, Jehovah, the Lord Jesus Christ, who being appointed heir of all things, attends, and superintends the affairs of nations and individuals, but created Angels, who also are employed in

the important affairs of Man; as the general tenor of scripture will authorise us to believe, both in the Old and New Testament.

Evil Angels appear to have a monarchy among themselves; 'Beelzebub the Prince of the Devils,'—'The Devil and his Angels,'—'My name is Legion, for we are many.'—'Then goeth he, and taketh seven other spirits more wicked than himself,' which argues degrees of wickedness, even among the Devils. From the principles of 'Moral Evil,' Evil spirits are always ready to go upon evil errands, like a dog when his master unchains him. This is exemplified in the case of Job—before the hedge was removed, Satan had no power to touch Job, but when God removed the hedge, Satan went to work, and yet he had his boundaries even then.

Satan is said to be the messenger of, and to have the power of death! God is said to have slain the first-born of Egypt by sending 'Evil Angels' among them. When the spirit of God had departed from Saul an 'Evil Spirit' from the Lord came upon him. Paul was 'buffetted by the messenger of Satan.'

For Moral Evil, 'God shall send them strong delusions, to believe a lie, that they may be damned, because———.' This is exemplified in the case of Ahab, king of Israel. God sitting upon His throne, (and all the host around said,) 'Who will persuade Ahab to go up to Ramoth Gilead, that he may fall there?' None was found to go, it being contrary to the nature of a good angel to go upon a bad errand; at length one appears, saying, 'I will go and be a lying spirit in the mouth of all Ahab's prophets.' The Lord replied, 'Thou shalt prosper and prevail—go and do it!' Thus Ahab was deluded and fell in battle, because he let Benhadad go, whom he should have slain, and the Lord said, 'Because thou hast let go out of thine hand a man whom I appointed for utter destruction, therefore thy life shall go for his life, and thy people for his people,' as the sequel proved.

Thus Benhadad, Agag, and the Canaanites lived longer than was the will of God they should—while others do not 'live half their days,' but die sooner than is the revealed will of God they should; for some take their own lives and the lives of others, when it is the revealed will of God, 'Thou shalt not kill.'

Then that we may have angels to guide or bear us away as Lazarus did; and as the Patriarchs, be gathered to our people above; let us lead the life of the righteous, that we may die their death, and our last end be like theirs. Mark the perfect man, and behold the upright, for the end of that man is peace! *

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* *Grace* is a gift or favor conferred upon an unworthy object. Debt implies an *obligation*; but God is under no obligation to His creatures. Of course, whatsoever he bestows, must be free unmerited grace.

The Kingdom of Heaven prepared for man, from the foundation of the world, was Grace. Man, by Grace, was at first placed in a state of Trial in Paradise, under a *Law of works*, which law saith, do, and live—or as Paul saith, if a man '*keep the Law*, he shall *live by the Law*.' But the moral faculty is so impaired and dark since the FALL, that man is not adequate to keep the Paradisical Law. And therefore, as says the Apostle Paul, by the deeds of the Law shall no flesh be justified in the sight of God, that it may be by GRACE through FAITH in *Christ Jesus*.

Hence the Law of faith, requiring righteousness, by grace through faith is fitted to the capacity and situation of fallen man. Man being capable of *believing*, his FAITH instead of *works*, may be *imputed* to him for *righteousness*; and thus he may be *justified* through FAITH in Christ. And so the 'Law of Faith' is brought in as the condition of his salvation. And thus he may arrive at last at Jerusalem, which 'kingdom was prepared for man from the foundation of the world.' And be admitted according to the original order of things:—by man's free will concurring with the commandments, in the established order of God.

The 'Lake of Fire,' which originally was 'prepared for the devil and his Angels,' was never designed for man. Consequently, if *man* goes there, it is by *stealing* the time, and *assuming* the liberty to sin; and thereby inverting the established order of things, contrary to God's appointment—for God appointed His creatures to serve Him but never gave them His *permission* to sin; on the contrary, He positively forbids it. Therefore, by violating the moral order of God, these *Rebels* disqualify themselves for the kingdom of God, and are thereby fitted for the lake of fire. And *moral justice* demands the execution.

All the favors of God are grace—but more particularly those in Christ Jesus as a 'Redeemer' and 'Saviour.'

As all titles, to every *favor* was forfeited by sin, man could not make *atonement* for his *crime*: but must remain condemned by the Law which he has violated, and stand exposed to all the dire consequences which at the least must be privation; unless there be a RANSOM! Hence, 'Christ was delivered for our *offences*, and rose again for our justification. He suffered, the just for the unjust, that he might bring us to God. God so loved the world, that He sent His Son, that the world through Him might be *saved*. No man taketh my life from me;—I have power to lay it down, and to take it again—greater love than this hath no man, than that he lay down his life for his friend—and *I lay down* my life for the sheep. He was wounded for our transgressions, the Lord hath laid upon him the iniquity of us ALL.'

We read of the 'Seven Spirits of God,' referring to the different OPERATIONS.

OF THE RESURRECTION.

The identity of matter cannot be annihilated, but it possesses the innate principle of immortality. For if one particle of water could be annihilated, the whole fabric of nature might on the same principle sink into a state of nonentity. Matter may be changed, as it relates to time, place, and quality, yet there may be certain innate principles of matter, the identity of which can never become a part, or the properties of any other body.

Supposing a person to be dead, and eaten by a fish, which fish is eaten by a man. *Query.* Could the second person have any of the real particles of the first; and if so, who of the twain will possess them at the resurrection, as both cannot have it?

First, the enlightening grace of God which is saving in its NATURE, saving, mankind from their natural darkness by 'enlightening every man who cometh into the world.'

Secondly, *restraining grace*, by which man is distinguished and prevented from becoming mere devils incarnate, through the principle of 'Moral Evil,' which principle is restrained by the grace of God, and saves from those consequences which otherwise would follow.

Thirdly, *justifying grace*, i. e. 'An act whereby God, for Christ's sake pardoneth all our sins!' which is *Salvation* from the *condemnation* of SIN, as well as from the *love* and reigning power, and *dominion* of sin!

Fourthly, the infusion of the Spirit, or sanctifying grace of God by which man is saved for his privation, and from the *nature* of sin.

Fifthly, comforting, supporting and heart cheering grace, which saves from the *gloom* that otherwise would surround the mind.

Sixthly, the grace which leads, guides and instructs into necessary truth, and into *practical duty*. And,

Seventhly, the peace and joy of the kingdom, which brightens up the prospect of eternity, and inspires the mind with '*hope*, beyond the life, which foretaste is the '*earnest* of the Saint's inheritance of another world, and is called '*Righteousness* and *Peace*, and *Joy* in the *Holy Ghost*.'

As it takes two to make a bargain, so *grace*, or the operation of the Holy Spirit, requires the *concurrence* of man's *free will*, in order for him to experience *salvation* from his sins—for man is not to be saved in his sins, but must be *saved from his* sins. Hence the propriety of the caution: 'Quench not the Spirit,' lest it be said in the language of *Stephen*,—'As your fathers did, so do ye always resist the Holy Ghost,' and so destruction come upon you to the uttermost: and God says, because I have called and ye have refused, and set at naught my counsel—I therefore will laugh at your calamities, and mock when your fear cometh. 'Ephraim is joined to his idols, let him alone,' and then the heart reprobate, [illegible] in peace and the sentence is ended, and I am not *saved*; and the consequence is, to receive the sentence, 'Depart into the Lake of Fire, prepared for the Devil and his Angels.'

'A corn of wheat cast into ground, remaineth alone, except it die.' The corn upon the stalk is not the same kernel that was sown, but rather is some of the innate principle of the corn which was sown, and is brought to perfection. It was sown a natural body, it is raised a spiritual body; sown in weakness, raised in power; this mortal shall put on immortality, that mortality may be swallowed up of Life!

Mortality, implies subject to decay. Matter may be changed, as it relates to shape and form, &c. but still it doth exist, though in a different mode and situation. And the innate principle of the identity of man cannot be changed, to become the property of another; then each will retain his own, though the skin, and flesh and blood, the coaser matter, which is supposed to change every seven years upon the living, be set aside as acquired, yet the original man remains, the other being the dregs. 'But it doth not yet appear what we shall be, but this we know, we shall be like Him, for we shall see Him as He is.' We now see and know but in part, then shall we see as we are seen, and know as we are known!

OF THE LAKE OF FIRE.

The lake of fire, originally prepared for the Devil and his angels into which the wicked will be cast, as their final doom, which is the second death, and burns with fire and brimstone, is dreadful to contemplate.

A bar of iron heated, when touched with brimstone will run down like melted lead. Supposing a person to be confined, and yet not consumed. How awful is the thought!

In this life, time is divided by days, and months, and years, but in eternity, where years shall cease to roll, how will time then be described? Suppose a damned Ghost should inquire of Beelzebub, the time? Beelzebub replies, 'eternity!' After a period equal to ten thousand years, multiplied by the number of sands, the waves, the drops, the stars, and then the twigs and spires of grass, and doubled over ten thousand times, and multiplied again, still the reply would be eternity! Without pleasure, and without slumber, and without end!

A trial implies a limited accountability, at the end of which judgment and justice will take place, and prove final. Therefore, if the original established order of man, and his end, was heaven, his will concurring; but, by non-conformity he

inverted his own order and destination, whereby he disqualified himself for the fruition, being contaminated with moral evil, and is so hardened as to be incorrigible, and hence confirmed in his vicious disposition of heart, so as to become as the lower inhabitants, and a fit subject for that region only. For any being, being put into a place or situation for which it has no disposition, the state would afford it no pleasure; not being agreeable to its nature, it could feel no union or satisfaction in it, but would rather depart to a place more suited to itself, and be with beings more congenial to its nature. And hence it appears, that the very damned would be in more torment, was it possible for them to get heaven in their own nature; than to remain in their damned state!

Therefore man must be born again, while the Holy Spirit strives to change the heart by grace, or else remain incorrigible for ever, and continue unhappy of course.

OF THE HEAVENLY JERUSALEM.

Though we say God filleth immensity, yet that is no argument, why we may not suppose with propriety, that there is some particular place, where the effulgent glory of God is more displayed to the view and admiration of His creatures, than in any other place? Enoch and Elijah were translated; they cannot be every where, of course they must be somewhere. The body of our Lord was finite, of course it does not fill immensity; it is not every where, of course it must be somewhere, from which we may infer a located heaven; and on the other hand a located 'Lake of Fire and Brimstone.'

How different those places, and also the states and situations, and dispositions of those inhabitants!

The hundred and forty and four thousand sang a song which none could learn but they themselves, although there was such a great multitude out of all nations, kindreds, tongues, and people, which no man could number, who were redeemed from the earth, by the blood of the Lamb, unto God, and joined in a song of acknowledgment and thanksgiving.

The situations of individuals are different, universally varying from each other in a greater or less degree, which must vary their experience, and enjoyments, and of course the degrees of their reward in the other world, which is to

be prepared according to the deeds done in their body; and this taken in conjunction with their various talents, and the different dispensations they were under.

Of the millions of different complexions and physiognomies, no two are exactly alike in the whole creation. So also experiences varying from the different dispensations will differ in the same universal degree. Different tempers of mind, and natural dispositions of heart. Different states of of the body, health and sickness. Different circumstances too, riches and poverty. Different periods of existence, long and short life. Different abilities, whether natural or acquired. Different situations, whether in good or bad society.—Difference in the opportunity, power and means of acquiring information, and doing acts of brotherly kindness and charity, or being confined to solitude, as objects of want and distress.

From the nature of such diversity of cases, their rewards must vary beyond description; when it is done in equity, agreeable to the deeds done in the body. Hence the expression, 'There are many mansions in my Father's house.' So St. Paul, when speaking of the Resurrection, 'Those who are Christ's at his coming.' 'Every one in his own order—compares them to the Sun, Moon and Stars, which differ from each other in glory,' or magnitude.

The smallest difference there, between two saints, will be greater than the greatest difference possibly imaginable upon earth, between the greatest Monarch and the lowest Peasant. And yet the *infant*, the smallest CUP, will be perfectly satisfied, being brim-full of the joys of the kingdom of God.

The memory, which is now impaired by the fall, being clogged with a disordered, mortal body, will then be liberated and repaired, being arrived to maturity. Paul compares this life to childhood, and that to manhood, saying, 'When I was a child, I thought, and understood, and spake as a child; but when I became a man, I put away childish things.' 'We now see through a glass darkly, and see and know but in part; but when that which is perfect is come, then that which is in part will be done away, then shall I see as I am seen, and know even as I am known.' The act of praising God then for redemption here in time proves the retention of the power of recollection; and hence why not see, and know, and meet our friends again? Seeing that no power of the

soul, which is of utility here, will ever be diminished hereafter, but greatly strengthened and enlarged.

Consequently, the longer our stay below, with proper faithfulness, and the greater our conflict in the Christian warfare, when we shall have overcome by the blood of the Lamb; the soul will be the more enlarged and capacitated for a greater enjoyment in the realms above. Because the greater the trials and conflicts, the greater the deliverance and salvation; which experience must excite proportionate sensations of gratitude.

For God designs His dispensations, whether merciful or afflictive, to prove our obedience, that we may receive a reward at His hand, as grace, but not of debt, agreeable to our improvement.

Vessels may vary in size, whether a pint, a quart, or gallon; fill them, and each will be perfectly full, according to its degree; so the infant will be as perfectly happy as its capacity can admit and enjoy—but those who live to the age of fifteen or twenty years, pass through proportionably more trials, and must feel a heart of gratitude accordingly. If so, then look at the old Soldiers of the Cross, and those who have 'turned many to righteousness, shall shine as the stars for ever and ever.

There to see not only the first, oldest, most patient, strongest, meekest and most perfect men of old times, but all the patriarchs, prophets, apostles and martyrs of the Lord, with all who depart this life in His favor, and join in the general assembly and church of the first born; where they obtain joy and gladness, and sorrow and sighing shall flee away, and all tears shall be wiped from all eyes, and peace and joy shall for ever flow!!

There the blessed shall have correct judgment of things, and view the expanded works of God, with admiration and wonder!

Therefore, as God sees and knows what will be best for each and all, and in infinite wisdom, grants or withholds the things of this life, we ought to be resigned to His gracious and wise dispensations, knowing that whatsoever is withheld, is for the best, seeing that 'no good thing shall be withheld from them who walk uprightly; but all things shall work together for good to them who love the Lord;' 'For as a father pitieth his children, so the Lord pitieth them who

fear Him.' 'For the eyes of the Lord are over the righteous, and his ears are open to their prayer; but the face of the Lord is against the wicked.' 'And the Lord knows how to deliver the godly out of temptation.' Then as, 'trials work patience, and patience experience, and experience hope, and hope maketh not ashamed, because the Love of God is shed abroad in the heart.' 'Our light affliction which is but for a moment, shall work for us a far more exceeding and eternal weight of GLORY!' 'For the sufferings of this present world are not worthy to be compared with the joys which shall be revealed.' Consequently, by 'enduring unto the end, in the ways of righteousness,' we shall have all to hope and nothing to fear, for such have the promise of a final salvation; such, in their last moments, shall be enabled to say with one of old, 'I have fought a good fight, I have finished my course, I have kept the Faith, and am now ready to be offered, and the time of my departure is at hand—henceforth there is laid up for me a crown of glory, which fadeth not away, which God the righteous Judge will give me at that day; and not only me, but also to all those who love his appearing.'

Considering the WAY, the NATURE, the *means*, the END, accomplished by Creation, Redemption and Salvation,—the subject is worthy of God himself! and his *creatures* ever will have ground and cause of adoration, which never can wax old!!

CONCLUSION.

From the convictions brought to my rational understanding by the divine evidence in my own soul, I am convinced and fully satisfied of the following things as facts.

First. There is such a thing as 'Natural Evil' in the world.

Secondly. That there is such a thing as 'Moral Evil' also, and

Thirdly. That Natural Evil is the consequence of 'Moral Evil.'

Fourthly. That the New Birth is not a chimera, but a Divine reality, on which hangs the blissful eternity of man.

Fifthly. That Jesus Christ is more than a creature, and is the only way to God as a Saviour of men.

Sixthly. That Repentance, Faith and Hope, and Love, are experienced by the people of God.

Seventhly. That Salvation is of Grace, Man's free will concurring, which is necessary, in order to be justified here, or stand justified hereafter. But man's condemnation is of himself by revolving against God's moral government.

Eighthly. That the knowledge of pardon is attainable here; the witness first of our own spirit, a consciousness of it; and then the divine evidence, by the operation of his spirit, which witnesseth with our spirit, and gives the conformation of it, which,

Ninthly. Is the kingdom of heaven opened in the soul, and is the earnest of the Saint's inheritance; and inspires the mind with the assurance of Hope beyond this life.

The destruction of Babylon is inevitable, for the wicked must be overthrown, which they are conscious of upon serious reflection, and in the hour of danger, being alarmed like poor Volney upon the Lake.

But the righteous have HOPE in their death, arising from the assurance of FAITH in Christ Jesus.

From more than twenty years experience of the truth of the Revelation of Christ in the heart as the foundation and essence of all religion, I feel a satisfaction in resting my eternal all upon Him; and by preserving in obedience to God, to my life's end, depending on His Son as my Saviour, I believe he will receive me when I die, together with all the Israel of God, who persevere to the end, into that blissful state, where we shall unanimously join to sing the following lines:

And let this feeble body fail,
And let it faint or die;
My soul shall quit this mournful vale,
And soar to worlds on high;
Shall join the disembodied Saints,
And find its long sought rest:
That only bliss for which it pants,
In the Redeemer's breast.

In hopes of that immortal crown,
I now the cross sustain;

And gladly wander up and down,
And smile at toil and pain;
I suffer on my three score years,
Till my Deliverer come,
And wipe away his servant's tears,
And take his Exile home.

O what hath Jesus bought for me!—
Before my ravished eyes
Rivers of life divine I see,
And trees of Paradise;
I see a world of spirits bright,
Who taste the pleasures there;
They all are rob'd in spotless white,
And conqu'ring palms they bear.

O what are all my suff'rings here,
If Lord thou count me meet,
With that enraptur'd host t' appear,
And worship at thy feet?
Give joy or grief, give ease or pain;
Take life or friends away;
But let me find them all again,
In that eternal day!

O ye professing people of God, Zion bleeds!—her walls are broken down, therefore bestir yourselves, and let not an hypocrite be found in the gate! But if ye love Christ, put on Christ, and prove your love, by walking in the light, as He is in the light, and keeping His commandments. Adorn your profession by your life and conversation, remembering how many, it is to be feared, have stumbled into ruin, over the misconduct of the professors, who have wounded the cause of religion, more than the writings of the Deists. Get all the good you can, and do all the good to the souls and bodies of men within your power, for the Redeemer's sake, who will acknowledge the whole in the day of judgment.

But, O ye rebels in heart, take warning! for time grows old, and the judgments of God are abroad in the earth! Fly, escape for your life! attend to the LIGHT OF GRACE: seek Jesus, and take the high road, and tarry not in all the plain, that you may escape the final overthrow of BABYLON, and have 'Peace and Happiness' for ever at JERUSALEM!

A DIALOGUE

BETWEEN THE

CURIOUS AND SINGULAR.*

TENTH EDITION.

Curious. FRIEND *Singular*, how and where have you been for a long time?

Singular. If you are CURIOUS to know, I have been in different parts, and striving through grace to do as well as I could.

C. That is well, but it is a great thing for one to say he does as he ought.

S. True—but nevertheless we should act at all times, and on all occasions, as in the immediate presence of God—as the ship on the Ocean, let the course of the wind be as it may, the ship's head is aimed for the port of destination, so we should conduct for Eternity, as one who must give account.

C. What makes you so *Singular* in your looks, dress and conduct, from every body else?

S. As it relates to my looks, no two persons are exactly alike. And even your looks are peculiar to yourself, and no one is just like you. And as it relates to dress, if *your's* were flung into an heap with others, you could pick out your own from all the rest—and with regard to singularity, I am conscious I am never singular, merely for singularity sake.

C. Why do you *act* and travel in the manner that you do. What are your *motives* and *reasons* for so doing?

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*These Dialogues are founded upon circumstantial facts.

S. My *motives* are the glory of *God* in the salvation of immortal souls! My *reasons* are a consciousness of duty to my *God* and my fellow mortals—for I wish for *peace of mind!*

C. Do you suppose that all mankind are in the wrong, and none are right but you?

S. I suppose many are right in many things, and all are liable to err—some are more right than others. And as it relates to myself, no man should be our pattern further than he follows Christ. Also proper behaviour should vary according to times and circumstances.

C. Then I suppose you conclude you are the most right; and how is it that none have found out so right a way before?

S. We are given to understand that there are *various gifts* in the *Christian Church;* and yet all by the *same Spirit*—and every man in his *own order*, at the coming of Christ. Of course we should have the spirit of our station in the Church of Christ. And this *sphere* of *action* I believe to be mine; in it, *God* gives me inward peace; out of it, I believe I should lose my usefulness to others.

C. Then you are for an inspired ministry, and a Spiritual Church. What do you think of all the religious societies; are not some of these 'the Church of Christ?'

S. To style one sect, 'the Church of Christ,' is to save *that* party at the expense of all the rest; and of course savors of *religious bigotry*, tyranny and superstition; as the preceding ages have horribly exemplified. Whereas the Book of Truth informs us, that '*God* is *no* respecter of persons, but in every nation he that feareth *God*, and worketh righteousness, is accepted with him,' and shall join in the song of salvation, with the society above, 'out of every nation, kindred, tongue, language and people;' of course there may be bad and good people among all *sects.*

C. Suppose all Christians should do like you, there would be no form or order in the world; and of course, confusion would come in at the door.

S. To say '*if all* should do like me,' you might as well say on the same principle, where would be the Carpenters if all were Blacksmiths? It is no just mode of reasoning. As the different branches of mechanism are necessary for society, so these different gifts are necessary, as the eye, hand and

foot, &c. to constitute one perfect body. As a whole is composed of parts, and the parts collectively form one whole. As to confusion—what is termed confusion with and by men, may be order with *God*, who sees not as men see.

C. What do you believe and preach?

S. I believe in the Deity of Jesus Christ.*

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* It being both idolatry and blasphemy to give Divine honors to a mere creature, Jesus Christ must be viewed in a more noble light.

Eternity, Immensity and *Infinity*, are words we have heard and can repeat; but who can fix any definite meaning to them? Though they are in common use, yet they are words fit only to be applied to the Deity, and ought not to be applied any where else; for they cannot be otherwise used without palpable absurdities, and nonsensical contradictions. And such abuses have too long been existing in the world already!

An Infinite, Eternal Being of Immensity! Who or what can *man* know of HIM, the CAUSELESS CAUSATOR, but by Revelation, Inspiration or Manifestation?

How can man worship his Maker with his understanding, provided he be in the darkness of ignorance, so far, as neither to know nor understand any thing about it?

'The world by wisdom know not their *Maker*. 'He is a Spirit, and is spiritually discerned.' 'What man knoweth the things of man, save the spirit of a man which is within him?' And how shall a man *know* the *mind* and *will* of his Maker, but by *Revelation*.

If the *Maker* of man be a spirit, how shall His will be revealed, so as to be understood but by *Inspiration*?

Should his voice be heard from the sky, over the whole world, who could bear the sound? The clash of ten thousand pieces of artillery redoubled, would be comparative silence! Well might the *Jews* at *Mount Sinai* request Moses should speak to them, the voice of the Lord being so dreadful in their ears. The human family is so numerous, and their *cases* so many and so various; and their languages so different—as twenty in New Orleans—hence there could not any thing be heard distinctly, but all would be nonsense and confusion.

Hence the tender care and goodness of God the Maker and Governor, over man his creature; in sending the influence of his Holy Spirit, to operate upon the mind and guide man upon the road to *Jerusalem*; so that without terror he may be enlightened to understand his *Maker's* will, and *inspired* with evidence and conviction on the all important subject.

The *Angel of the Covenant*, was not a created angel; but was termed '*Jehovah*,' which name the *Jews* consider as implying all the Divine attributes; and therefore will not speak it, lest it should not be done with suitable reverence, and so take this majestic *name* in vain, and not be *guiltless*. And hence they will write it only.

The word '*Lord*,' printed in small capitals in the *Old Testament*, should be Jehovah; which the Jews understood to imply the Divinity of the *Messiah*, to be manifested in the world as the Saviour of men.

Whatsoever God, the *Causeless Causator*, does—it is done in and through Jehovah—the Lord Jesus Christ, who is called the Son of God.

Thus, He existed in the beginning as the word. 'I AM;' God hath appointed Him heir of all things—by Whom He made the worlds—by him all things were made, and without him was not any thing made that was made.

C. Do you feel willing to depend your everlasting welfare on Jesus Christ.

S. To see one malefactor put confidence in another, who is under the same condemnation, to save him, exhibits great faith; and also a noble opinion, as exemplified in the instance of Calvary. To trust in a *creature* to save me, I cannot; but to trust in *Christ*, according to the Gospel, gives me peace, and brightens up the *prospects of eternity* before me.

C. But supposing Christ was a *deceiver?* then he was only an impostor, and of course you are under a delusion.

S. The worst of opposers to Christianity admit that Christ, as man, was a great man, of course no real good man will be a deceiver: If so he was no impostor. Therefore, according to this admittance, his religion may be genuine and real. Again, it is too uncharitable to suppose and conclude, that all who have died so *happy* and *triumphant* in the love and religion of Jesus Christ were under a delusion. And if it be once admitted that it was a reality with even but one instance, the point is gained.

C. How do you know that there ever was such a person as Jesus Christ upon earth?

S. Observe the account of *Josephus*, of Pilate to the Senate of Rome, our dates, with other historians, as well as Scripture. Also, the many circumstantial proofs, as the letters of Pliny to Trajan, which Christian opposers admit to be genuine; with the many efforts made to root out Christianity

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Man was in the hand of Christ before '*Moral Evil*' was in the world. And when man fell he still was in the hand of Christ, 'who called unto him in the cool of the day,' which exhibits the beauty of those words,—'God so loved the world, that He sent His Son into the world, that whosoever believeth in Him should not perish, but have everlasting life, for God sent not his Son into the world to *condemn* the world, but that the world through Him might be *saved*.'

Hence, '*We love* God, *because* He *first* loved us. No man knoweth the *Father* save the *son*, and he to whom the Son will reveal Him.'

Christ is the manifestation of God, through and from whom the *Holy Spirit* proceeds, to enlighten by his *quickening* influence, and guide, comfort and sanctify mankind.

Thus there is an inward *manifestation*, by a revelation of *Christ* in the *heart*, corresponding to the outward manifestation given in the days of His *flesh!*

And it is not possible that any man should sincerely pray to God to be taught by Him, and if He hath a Son, to reveal *Him*, in his heart, and not find a solution of the query to his own satisfaction.

from the earth in vain! Christianity has, does, and will prevail.*

C. Admitting that Jesus Christ did exist, and was a good man, yet the resurrection may be fabulous, and Christianity of course a deception.

S. On the *resurrection* and *ascension* of Jesus Christ turns the whole affair. The body was entombed and missing, all agree.

C. The body of Christ being gone from the vault, possibly he played the *possum*, and only feigned himself to be dead, and deceived them, and at night made his escape; and hence a false report was circulated that he was risen from the dead.

S. Nay, such talk will never do! Consider the loss of blood from the thorns, the scourge and nails, &c. These wounds so long undressed must have terminated in disolution. Again, the orders were to break his legs; but when they saw he was dead, forbore to obey, lest they should be exposed to ridicule for breaking the legs of a dead man to prevent him from running away. And yet to put it beyond all doubt that Christ was dead, one of them up with a spear and run it through His heart; which puts it beyond all dispute he was really dead. Moreover, consider for a moment, a cell or prison hewed out in the centre of a rock, and there in prison confined, with a stone door, so large and weighty that three females thought they could not roll it away: and this door confined and sealed; and also a military guard placed to keep the same with all safety, and if any thing was amiss, must pay the forfeit with their lives! Hence it is obvious the natural impossibility of such deception, imposition and escape.

C. But the Apostles stole the body of Jesus Christ, and hid it, and then propagated a lie, that it was risen and ascended.

S. It was naturally impossible for such a thing to exist, if we, in conjunction with the foregoing circumstances, consider that the apostles could have no access to the vault; second, no temptation to steal the body; third, they were not monied men to bribe the guard; fourth, though an individual

* There is *Divine* witness in my own soul.

may be bribed, yet I do not recollect to have read, or heard of a whole guard being bribed; fifth, it was death under the Roman law, to sleep on guard; sixth, if the guard had been sleepy, the natural conclusion is, they would have set or lain on the stone door, or contiguous to it, so that no one could approach without giving alarm. Now for the seal to be broke, and the stone removed, without waking the soldiers when in such heaps and piles, would argue an unnatural sleep, and of course a miracle. Therefore, to obviate the idea of one miracle on one side, you must admit and argue one on the other side; of course your argument proves too much, like the Indian's tree; it was so straight it leaned a little *over* the *other* way. ☞What is a miracle, but something unnatural, providentially?

C. But the vault was undermined by the Apostles, and the body taken away through a subterraneous passage!

S. Nay, but it would have taken a longer space of time to undermine the vault by digging through a rock, than the space of time the body was in the tomb.

C. Some other body arose, and not the body of Christ.

S. Nay, for man before was never there entombed, of course none could arise therefrom but the body of Christ.

C. The account *contradicts* itself: "For *as* Jonah was in the belly of the Whale three days and three nights, *so* shall the Son of man be in the heart of the earth, whereas he was not in the vault seventy-two common hours.

S. We should not contend for *words*, but seek for *facts*, of course take people as they mean. The Jews did not divide time as we do, into twenty-four hours; but the day light into twelve hours, and the night into watches. Our time begins and ends at midnight, but the Jews at *sunset*. 'The evening and morning was the first day.' Any circumstance which we express by 'day, or include any part of what we call the twenty-four hours, their mode of expression included the 'day and night.' The body was entombed before sun-set on our Friday, continued there on the Jewish Sabbath, (our Saturday) which ended at sun-set; the third day had commenced before the body arose. Therefore, take their meaning, according to their mode of expression and the account will hold good, and of course may be received and held as sacred truth.

C. If the resurrection of Jesus Christ be real, who saw him after he arose?

S. The apostle and hundreds of others.

C. If *faith* in *his* ascension be so necessary for salvation, why do we not have better proof thereof than the say-so of a few poor fishermen?

S. A fisherman can tell the truth as well as any one else, and of course relate what he saw. Reasonable evidence should be considered and received as proof to a reasonable mind. Therefore, if in the most consequential cases, even between life and death, two or three substantial witnesses where there is no evidence to the reverse, is considered sufficient; then the evidence of the fishermen may be credited as reasonable and proper testimony.

C. They did not believe their own testimony, and of course were not sincere.

S. Look at the circumstance impartially. They could not be prompted by either honor or lucre to bear such testimony, but to the reverse; their personal safety would be in jeopardy thereby. The only reason they assigned for their testimony was *duty;* and they evidenced their sincerity therein by perverance, and sealing the same with their *blood.* What greater evidence can we desire?

C. Why did not Christ ascend in the view of all the inhabitants of Jerusalem, and so have city testimony, instead of a few individuals?

S. Admitting he had ascended in the view of the people of Jerusalem, that would not have mended the matter, for the people of Rome, who then exceeded three millions, might have made the same objection; 'Jews we know to be deceitful, why receive it only in their say-so?' And if all people then living had beheld the sight, we were not living, and of course we might make the same ojection. 'Why receive it on the say-so and tradition of our forefathers; why were we not favored with the sight? Thus to satisfy an unreasonable mind, Christ must come a second time, to die, rise, and ascend, and then you might upbraid God with cruelty to his son. Thus the objection leads to error, being only founded in error, and of course is an unreasonable objection, and plead for but by unreasonable men. There is not a circumstance of *antiquity* so well authenticated and substantiated with concomitant circumstances, as the resurrection of the Lord Jesus

Christ—of course, if we are not to give credit to the same, we must bid adieu to every thing which we have not personally *sensible* evidence of!!

C. What do you think about the *covenant* made between the *Father* and the *Son from* all *eternity*?

S. From, implies a starting place; as the American Independence was dated FROM the year 1776, so of course, if your covenant (which is not to be found in scripture) be *from eternity*, then eternity is to be *dated* from the *time* of the making that contract or bargain: in which God, you say, gives the major part of mankind to Satan, and only leaves a few for his Son—*C.* What next?

S. Moral Evil, *Moral Good*, accidental (or providential) evil, accidental (or providential) good, natural evil, natural good!——*C.* What is the difference?

S. Moral Good implies good motives—a pure intention to do good only—here is virtue in the *mind!*

Moral evil, evil motives, an intention to do wrong—to commit that which is not agreeable to right rectitude; but repugnant to equity and the law of righteousness, by following the *inclination* contrary to the dictates of a better *judgment.*

Accidental evil—evil consequences unforeseen, and unavoidable; of course, can be accounted for only on the doctrine of Providence; 'is there any evil in the city, and the *Lord* hath not done it?' Not *sin*, but affliction and calamities, &c.

Accidental good, which can be ascribed only to a superintending *Providence*, as exemplified in the instance of *Joseph.* Moral evil in them, but *Providential* good resulted to him. ☞ ALL ye who love and trust in God, be resigned, remembering it is written, 'In all thy ways acknowledge thou him and he shall sustain thee.' 'For thou wilt keep him in perfect peace whose mind is staid on thee.' GOD.

'Natural good,' good comparatively, as the difference of dispositions, &c. Some dispositions are more sweet, even, and agreeable than others. Not that one is more holy by nature than another, for all are alike by nature fallen; but the difference of disposition is rather arising or occasioned by the various differences of connection between the soul and body, effects produced from parental sensations.

'Natural evil,' such evil as will accrue or follow us whether we be good or bad, not as the effect of our own conduct, but the necessary consequence of the fall, as head-ache, tooth-ache, &c. ☞In children, some things which some call sin, is only natural evil, but not moral evil, until they come to mature years to act from motives, and are capable of reflection for themselves.

C. What about the doctrine of *Justification?*

S. There are four distinct *justifications,** spoken of in scripture.——*C.* What are the differences?

S. The first is Infantile justification—acquittance from Adamic guilt by the gift or merit of Christ. The second, Adult justification by Faith, i. e. acquittance from the guilt and condemnation of personal sin; third, justification by Faith and works together, after pardon. Fourth, Justification by works in the day of Judgment, without faith, but only as the evidence, or fruits of it; ☞as 'every man is to be rewarded according to the deeds done in the body'—evil deeds, moral evil, will have a bad reward; but good deeds, moral good, (flowing from the love of God, through faith, which purifies the heart in this life,) shall there and then in the day of judgment have a good reward, 'for God hath appointed a day to judge the world 'in righteousness, by' Jesus Christ.

Thus by Christ, God was pleased to create the world; and secondly, by Christ to redeem the world; and thirdly, by Christ to judge the world in righteousness. ☞'And shall not the judge of all the earth do right.'

Compare Heb. i. 2. John i. 3. with iii. 16, 17. Acts xvii. 31.

C. What state are infants in by nature? Pure as Adam when he came from the hand of his Creator, or as graceless as devils?

S. Neither; Adam was made, or created in the image of God, he lost it by sin; of course if restored it must be by divine inspiration, or infusion; all who have divine nature, must receive it by inspiration—Man is but a man he can propagate his own species only——he cannot propagate Divinity, any more than a stream can rise higher than its fountain, or an

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*"Justification" signifies acquittance with approbation.

effect be more noble than the cause which produced it; for holiness is not an inherent principle of parentage, but is derived from God only.

Devils receive no favors from the hand of God, which cannot be said in truth of infants; but 'as judgment came upon all men to condemnation, by the disobedience of one; even so the free gift came upon all men to justification of life,' 'by the obedience of one, Christ Jesus.' Rom. v. 18.

C. What about Justification by Faith?

S. We no where read about 'the robes of Christ's imputed righteousness,' in all the Bible; of course, it can be found only in the imagination of those who talk and tell about a 'Covenant made between the Father and the Son from all Eternity,' as if they were there present, and heard the bargain made, and was a personal witness to the affair.

We read that 'Abraham believed God,' and his faith was counted or imputed to him for righteousness.

Here observe, God spoke to Abraham—it was Abraham's duty to give credit to the Divine testimony. Abraham did so, and acted consonant therewith; this act of Faith (which was an act of the mind) was right, and Abraham was justified in it; his faith, i. e. the act was counted or imputed to him for righteousness!

C. Why was the act imputed to him for righteousness?

S. Because the *principle* and ACT were right, and it was the lowest and only act that he could do that was right, in consequence of the fall; he is liable to mistake in judgment, and from thence to err in practice. Therefore by the deeds of the Parsdisical Law shall no flesh be justified; that it may be by *Grace* through *Faith.* And hence the 'Law of FAITH' is fitted to man's necessity. Christ as the *meritorious cause* of man's *Redemption*, but *Faith* the *instrumental* cause of man's salvation. So God can be just, and the justifier of him that believeth; as the equitable Ruler and Governor of the world, who judgeth in righteousness. Rom. v. 1 to 4.

C. Have we any account of any more being justified by faith?

S. Yes. Rom. v. 1. 'Being justified by faith; we have peace with God, through our Lord Jesus Christ.'

C. Why need an adult be justified by faith?

S. Because he hath forfeited his infantile justification, by his own personal sin, by not acting and obeying at all times the light of grace.

C. How am I to be justified by faith?

S. Submit to the righteousness of God, for in the act of submission there is dependence implied, and where there is dependence there is reliance, and where there is reliance there hope springs up, as the fruit or effects of faith.

C. Am I to merit salvation by my own works? or shall I sit on the stool of ☞Do-nothing.

S. If one should tell another to 'pull up milling stalks one day, he would give him a thousand dollars,' he cannot say he has merited the thousand dollars, for he has not earned it, therefore he will not claim it on the principle of his own merit, but by the other's grace and promise! Therefore we are not to sit on the 'stool of Do-nothing,' but up and do the will of God, for, 'Blessed are they who do his commandments, that they may have right to the tree of life.' All we have, we received, of course we owe the whole; therefore we have nothing that we can call our own, consequently after we have done all, we cannot bring God into debt. Hence we must say, we are unprofitable servants; because we can do no more than is our duty to do—

C. What about *justification* by *faith* and *works* after *pardon?*

S. We must prove our *faith* and *love* to Christ by keeping his commandments, and walking in the light, the duty to our fellow mortals according to our *ability* and *opportunity*, so we should act the part of the *good Samaritan*, 'doing as we would be done by'—also, *suffer*, as well as do the will of God; and thus, 'by *works* shall *faith* be made perfect,' and 'a cup of cold water, *given* in the name of —— shall in no wise lose its *reward*.'

☞A man who hath a *wife* like Peter, and is called to preach, must undertake it by *faith*, the practice is *work*—thus his works flow from faith, as all Christian works should do, and we should then be justified in them; as Christ said, no man hath forsaken houses, 'Wife,' &c. for my sake and the gospel, but he shall receive an hundred fold (i. e. ten thousand per cent) in *this present world* beside the promise of the life to come.

Thus he is 'Justified by works, and not by faith only,' James ii. 24—and so, 'He that endureth to the end shall be saved,' saith the Lord Jesus.

C. What about Justification by Works in the day of Judgment *without faith*, but only as the evidence or fruits of it?

S. Matt. xii. 36, 37. We are given to understand, that 'for every idle word, man must give an account thereof in the Day of Judgment,' and 'by they *words* thou shalt be JUSTIFIED, and by they *words* thou shalt be condemned!!' ☞It is no where said in all the Bible, that *faith* shall be called in question in the day of Judgment, but only our *deeds, works, &c.*

Therefore our own past sins must be *pardoned*, and after pardon our conduct flowing from the *Love* of God, will meet the Divine approbation.—☞Thus the moving *principle* being good, the conduct flowing from it is good, hence the Judge will say, '*Well* done, good and *faithful* servant, enter thou into the joy of thy Lord.' But remember, the Judge will tel lno lies, of course he will not pronounce them good, unless they are such in a *moral* point of view; for God looks at the *heart*, and judges according to *intentions*. He will not pronounce them faithful unless they are such in reality. ☞*Therefore*, prepare to *meet thy* God!!

C. Friend *Singular*, are the Christian's robes *his own*, or Christ's?—Can a Christian lose them?

S. Rev. vii. 14 and 15. 'These———— have washed *their robes* and made them white in the blood of the Lamb.' T-H-E-I-R does not spell CHRIST, therefore the robes were their own. Chap. xvi. 15. 'Blessed is he that *watcheth* and *keepeth* his (not Christ's) garments, least he walk naked.' Why pronounce him *blessed* for *keeping* his own garments, if he could not lose them?

C. I thought our *own* robes were only as filthy rags!

S. Admitting that our own robes were as filthy rags, what would be the *cause* of such *filth* but *sin?* And what can *it* argue but the need of a *washing* or a *change?* ☞*Justification* by *faith* is what God does FOR us, by the death of his Son; but *Regeneration* is what he does IN US, by the operation of his *Holy Spirit*. The *first* is the *pardon* of our sins, the *latter* is the *sanctification* of our *nature* to *God*.

C. Where and how are our robes to be cleansed?

S. Zach. xiii. 1. We read that 'a *fountain* is opened to the house of *David* for SIN and *uncleanness!*'—and in the first chapter of Isaiah and 16th verse, 'Wash you, make you clean; put away the evil of your doings from before mine eyes—cease to do *evil; learn to do well.*' ☞By the command, 'Wash you, make you clean,' &c. certainly *cannot* mean to sit still on the stool of *do-nothing!*

C. Have we any account in all the Bible that somebody got to heaven in their own robes by washing them?

S. Hark! *THESE* are they which came out of great tribulation, and *have washed their robes and made them white* in the blood of the Lamb, *therefore* are they before the throne of God, Rev. vii. 14, 15.

C. But do you not suppose that IF I am one of the *ELECT*; if I get drunk, cheat and steal, that as Jesus Christ was temperate, honest, and benevolent, my sins will be '*imputed*' to him, and his ACTS of righteousness will be 'IMPUTED' to me, and be as *acceptable* to GOD *for me*, as if he did it?

S. No, for 'Jesus Christ' did not come to '*save* his people' IN their SINS, but 'FROM their SINS.'

C. How am I to be saved FROM my SINS?

S. By hearing, obeying, and partaking of the Spirit of God! for such as *hear* and *obey*, are pronounced *wise*, and except ye partake of the Spirit of God, ye cannot be happy, for God is the only fountain of *lasting happiness.**

C. It is hard to give up *Reason* to *Faith!*

S. What is *sound reason* but good *sense* improved? and for matter of *fact* to be embraced or admitted, is not repugnant to sound reason. And the gospel requires you to believe nothing but what is truth.

C. I admit the idea of a God, but not of *Miracles* or *Inspiration!*

S. To smell, see, taste, feel or hear God by the *bodily senses*, you *cannot*—and if he be not *revealed* to your *mind*, how and why do you admit or believe he exists?

The existence of a world is not the effect of *Nature*, but of God's power. To deny the doctrine of miracles is to deny the *work* of creation, (because to *create* is an *act* of divine power,) and to deny the work of creation is to deny the crea-

* Rom. viii. 9 and 14.

tor, because the ACT gives the *character*. ☞Hence you must be an *Atheist!* Again, as no body was present when God made the world, we have not so much as *lawful* or *human* evidence to adduce; of course, the subject of creation is a doctrine of miracles, Revelation and faith.

C. Will not the doctrine of *Universalism* do?

S. We read of some who hath never forgiveness, but is in danger of eternal damnation, Mark iii. 29.

C. 'Christ preached to the spirits in prison.'

S. True—viz. 'While the ark was preparing,' but said God on *that* occasion, 'My spirit shall not always strive with man,'—but during the three days that the body of Christ was in the vault, his *soul* was not among the *lower* inhabitants, but as he said to the thief on the cross, 'To-day thou shalt be with me in *Paradise*'—and the passage in Acts, 'Thou wilt not leave my *soul* in *Hell*,' &c. was only the accomplishment of what the Psalmist saw prophetically of the re-union of the soul and body, before the body putrify! *Hell* is not the eternal torment of the damned, but is the *intermediate* space of *time* which passes between death and the resurrection; as yesterday swallowed up in following time, as to day commenced.

☞The 'lake of fire and brimstone' is to be the place of their torment (into which hell will be cast or lost) originally 'prepared for the devil and his angels.' A bar of steel heated with a roll of brimstone added, will run down like melted lead! If this be but a comparison, what must be the *reality*?

C. What about the doctrine of once in grace always in grace?

S. Though we read that 'none can pluck them from the hand of God, or any creature separated them from the love of Christ,' &c. yet we do not read but what they may go off themselves, and separate themselves by their own SINS from the love and favor of God.

N. B. If a man can believe himself but everlastingly elected unconditionally, and then fall into disgrace—he might be a dangerous man—how? ☞The *human law* will not deter him from his deep laid scheme, and the *law of honor* will not influence him; and the divine law cannot punish him—of course he may be a dangerous man as he can give

no assurance of fidelity. Thus this doctrine hath a baneful influence on society, by destroying moral obligation.*

C. Friend SINGULAR—I must soon leave you, have you any pertinent advice to give?

S. Friend CURIOUS—as you have asked '*many questions*, I would here remark, that *contempt*, when defeated, begets wonder and admiration; which through prejudice, degenerates into *envy*; and when indulged, begets malice and revenge; the most baneful and detestable of all dispositions contaminated with '*Moral Evil.*' Therefore remember that reports are as the rolling snow-ball, enlarging as it goes; but do you be cautious neither to add nor rejoice at the misfortunes of others; nor busy in circulating 'REPORTS;' least it cause you shame or tears afterwards—when it is too late to prevent the consequence which may follow—but live for eternity by 'WATCHING *unto* PRAYER.'

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* It is the *sister* doctrine of the Pope's "*indulgencies*," i. e. pardons, not only of sins past and present, but those which were to come—by giving ten shillings and six pence to the *Cardinal*.

OMNIFARIOUS LAW EXEMPLIFIED.

HOW TO

CURSE AND SWEAR,

LIE, CHEAT AND KILL,

ACCORDING TO LAW!

1st. OF SOCIAL LAW.

ALL our *rights*, whether personal, Social or Moral, are the GRACES of the Governor of the Universe, and established by him primarily in the great and universal "LAW OF NATURE."

It is a self-evident truth, that all men are born *equal* and *independent*, and as individuals, are endowed by their Creator with certain unalienable rights—among which are Life, Liberty the use of Property, the pursuit of Happiness, with the privileges of *private judgment*.

These principles being admitted, it will follow that as the *wants* or necessities of mankind and their *duties* are *equal*, so their rights and obligations are equal also. Hence our Rights, Duties and Obligations are the same in each and in all.

The '*Rights of Man*,' when applied to an *individual*, are called '*Personal Rights*;' considered as he stands in relation to his '*Fellow Creatures*,' they are called '*Social Rights*,' and considered as he stands in relation to his CREATOR, they are called' 'MORAL RIGHTS."

OF PERSONAL RIGHTS.

Personal Rights, are those benefits or privileges which appertain to man in *right* or by virtue of his *existence*. Of this kind are all the intellectual rights, or rights of the mind; and also all those rights of acting as an individual for his own comfort and happiness, which are not injurious to the natural or personal rights of others—of course the rights of the mind, Religious Liberty, Freedom and Independence cannot be taken from a man justly, but by his own consent. Except only when taken by the laws of the Creator, who gave them; or when forfeited to Society by some misdemeanor.

The human family, which is divided into nations, is composed of individuals. And as a whole is composed of parts, and the parts collectively form one whole,—of course in their individual capacity they are *naturally free* and *independent:* and endowed by their Creator with certain unalienable rights and privileges, such as life, liberty, pursuit of happiness, and the right of private judgment in moral duty, &c. They are *equal* and *independent* in their *individual capacity*. This is called the "LAW OF NATURE," established primarily by the Governor of the Universe—of course *difference* and *distinctions* are rather the result of ART in which the order of things is inverted, and by which mankind are *deprived* of their personal and *just rights*, than of any natural modification of things. And hence the "*nick names*" or unmeaning and empty *titles* in the *old world*.

Such distinctions arise, therefore, from a *self-created* authority, or an unsurped authority, which of course must be considered as an unjust tyranny. For any thing given by the GOD of *nature* only, can be *remanded* by none but him alone; consequently for one to take it from another, without his consent, or without giving an equivalent, is to deprive him of his personal right, and must be an infringement upon *natural justice*.

All men may be considered thus equally free and independent in their *individual capacity*; but when taken in a *social capacity*, they are certainly *dependent* on each other. And none more so, than those who consider themselves the most independent. Because the Governor of the Universe hath determined, as we see in the *order of nature*, that health and laziness cannot dwell together; so man must not be a *Stoic*

nor a machine, but an active being. Therefore the "*laws of nature*" are fixed; that self-interest shall be a stimulus, or moving spring to action. Hence there are some things which man cannot do or subsist without; as food, water, &c. &c. consequently self-preservation is called the "*first* law of nature" in point of *duty*.

But there are some, yea many things which we cannot perform ourselves; we are of course dependent on others for their assistance and help; such is the case in different operations of mechanism, agriculture and commerce. These are mutually connected, and dependant on each other. Therefore if I derive advantage from others, why should not others derive some benefit from me in return? This is *equal* and right; of course it is just and proper. If therefore I withhold that advantage which I *could* bestow on society, it is an infringement upon *natural justice*. Of course we must account to the Author of Nature, for the neglect or abuse of those natural or personal and social privileges, betowed by him, and enjoyed by us.

OF SOCIAL RIGHTS.

As a whole is composed of parts, and the parts collectively form one whole; so to judge correctly of social principles, we must view them as they apply naturally, individually, collectively and prospectively.

As our '*personal rights*' are the same, so are our obligations the same. And hence our rights and obligations are naturally, and necessarily *reciprocal*.

To derive the benefit of society collectively and individually, there is need for *general Rules*, for the regulation of the whole. And how shall general rules be formed, but by general consent? It is therefore our true interests as individuals, to be involved and connected with such regulations, as may be formed for the benefit and safety of our "*personal rights;*" and such as *prudence dictates*, as necessary to guarantee them from usurpation.

Our personal rights, privileges, and obligations, being *equal* we have each, as an individual, a right to claim a voice in the formation of those general rules—and *personal duty* arising from the "*law of nature*," calls upon us collectively, to act our part as individuals—and there would be an infringe-

ment upon *natural justice*, to neglect the right of *suffrage*.

"SOCIAL RIGHTS," are these which appertain to man, in right of his being a "*member of society.*" Every "*social right*" has for its foundation some "*personal right*" *pre-existing* in the individual; arising from the "*law of nature*," but to the enjoyment of which his *individual* POWER is not, in all cases, sufficiently competent. Of this kind are all those which relate to security and protection.

From this short review, it will be easy to distinguish between that class of "Personal Rights" which a man *retains* after entering into society, and those which he throws into the common stock as a member of society.

The "Personal Rights" which he *retains*, are all those in which the POWER to execute, is as perfect in the individual, as the right itself. Among this class, as is before mentioned, are all the intellectual rights, or rights of the mind; consequently religion, and the privilege of private judgment, are some of these rights.

The "Personal Rights" which are not retained, and all those in which, though the right is perfect in the individual, the POWER to execute them is *defective:* they answer not his purpose. A man by the "*law of nature*" has a "personal right" to judge in his own cause; and as far as the right of the mind is concerned, he never surrenders it: But what availeth it him to judge, if he has not the *power* to redress? He therefore deposits this right in the common stock of society, and takes the arm of society, of which he is a part, in preference, and in addition to his own.

Society grants him nothing. Every man is a proprietor in society, and draws on the capital as a matter of right.

From these premises, a few certain conclusions will follow.

First. That every "social right" *grows out* of a 'personal right;' and is founded on the "*Law of Nature*," or, in other words, it is a "personal right" *exchanged* agreeably to *natural justice*.

Secondly. That *Civil power*, which is derived from *society*, when applied to the body, is called *political*, but when applied individually is called *civil authority*. This power when properly considered as "legal authority," is made up of the aggregate of that class of the personal rights of man, which becomes *defective* in the individual, in point of power,

and answers not his purpose; but when collected to a *focus* becomes competent to the purpose of *every one.*

Thirdly. That the power produced from the aggregate of personal rights, imperfect in power in the individual, *cannot* be applied to invade the "personal rights" which are *retained* in the individual, and in which the *power* to execute is as perfect as the right itself, without intruding on *natural justice;* seeing the rights are *personal* only, and can concern nobody else.

Thus have we seen man traced as a natural individual, to a member of society; and observed the qualities of the "personal rights" *retained*, and *those* which are *exchanged* for "social rights."

Those principles, when digested and properly applied, show the origin and foundation of the only true and proper fountain of *government*, which is properly speaking, the "PERSONAL SOCIAL COMPACT;" because mankind in their individual capacity, are equally free and independent, by the "law of nature," as established by its AUTHOR. Therefore the *facts* must be, that the individuals themselves, each in his own personal and sovereign right, entered into a compact, (not with a government, but) with each other, to produce a Government. And this is the only *mode* in which Governments have a right to arise, and the only *principles* on which they ought to exist, or possibly can exist agreeably to *natural justice.*

It is a self-evident *fact*, that the PEOPLE are the original and only true and proper source from whom a government can be deduced, and spring into existence, on just and equitable principles, agreeable to the "*law of nature*," because the people existed before any government came to exist. Of course *society*, on social principles, have a right to three things.

First. To form their own government.

Secondly. To choose their own rulers.

And thirdly. To cashire them for misconduct.

Hence it follows, first, that the authority of rulers is only *delegated* authority. Secondly, that *they* are accountable to the *fountain* from whom they derived it.—And thirdly, that they are not to serve themselves, but *society*, *whose servants they are*, and by whom they are *employed*, and paid for their service.

OF MORAL RIGHTS.

"Moral Rights" are the personal privilege to think, and judge, and act for one's self in point of moral duty. This is the more plain and clear, as no one is concerned but God the judge, and the individual man, as a responsible agent.

Hence the doctrine of *Toleration* thrvsts itself, not betwixt man and man, but betwixt Man and his Maker; for the *associated ideas* of the *worshipper* and the *worshipped*, cannot be separated; therefore the *act* that tolerates man to pay his devotion to his God, tolerates the Almighty to receive it!

What absurdity can be more ridiculous?

For what right hath one to meddle with that which does not concern him?

2d. ECCLESIASTICAL LAW.

Ecclesiastical Law may embrace all those concerns which involve the interest of a religious society—whether Sectarian, National, Jew, Turk, Pagan, or Christian; temporally and spiritually.

The *Law* emanating from PRIESTS and those who would officiate spiritually, socially, and personally, in temporal and eternal things; collectively claiming an ascendency by a kind of DIVINE RIGHT, as a gift from above—or by order and succession.

The Mahometans involve the idea, that they are the immediate favorites of God, to the exclusion of all the rest of mankind—who are considered as a unit; whether Christian, Jew or Pagan. All are styled "INFIDELS," when judged by Mahomet's diction—that being the only orthodox system of Truth; as exemplified in the Grand Sultan's Proclamation relative to the affairs of Russia, Greece, &c. in the East.

On the other hand we find that the Greek Church to be the established religion of Russia; which is Episcopal—and considers those who are not, to be out of the pale of the true Church—whether dissenters or Mahometans, are considered as 'INFIDELS' and dealt with as such—as exemplified by the Proclamation of *Nicholas* of Russia, against the Turks—and the ecclesiastical CURSE of Grecian Episcopal authority here annexed; done according to Law.

The Church of Rome is Episcopal, in its nature and form. Her style is "THE CHURCH." Thus begging the question, and taking it for granted, that she is the only orthodox true Church—the favorite of God to the exclusion of all the rest; hence all others are Heretics and Infidels.

Here follows a *form* of CURSING exemplified in Philadelphia, against Priest Hogan, by the Pope's Legate; though some who are ashamed of the *form* and mode, say, it is a hoax, taken from a book called—Tristam Shandy.

"By the authority of God Almighty, the Father, Son and the Holy Ghost, and the undefiled Virgin Mary, mother and patroness of our Saviour, and of all celestial virtues, Angels, Archangels, Thrones, Dominions, Powers, Cherubims and Seraphims; and of all the Holy Patriarchs, Prophets and of all the Apostles and Evangelists, of the Holy Innocents, who, in the sight of the Holy Lamb are found worthy to sing the new song of the Holy Martyrs and Holy Confessors, and of all the Holy Virgins; and of all Saints, together with the Holy Elect of God—may he, William Hogan, be damned.

We excommunicate and anathematise him, and from the thresholdof the Holy Church of God Almighty, we sequester him, that he may be tormented, disposed and delivered over with Athan and Abiram, and with those who say unto the Lord, 'depart from us, for we desire none of thy ways;' as a fire is quenched with water, so let the light of him be put out forevermore, unless it shall repent him, and make satisfaction. Amen!

May the Father, who created man, curse him! May the Son, who suffered for us, curse him! May the Holy Ghost, who suffered for us in baptism, curse him! May the Holy Cross, from which Christ for our salvation, triumphing over his enemies, ascended, curse him!

May the Holy and Eternal Virgin Mary, mother of God, curse him! May St. Michael, the Advocate of the Holy Souls, curse him! May all the angels, principalities, and powers, and all heavenly armies, curse him!

May the praise worthy multitude of Patriarch, and Prophets, curse him!

May St. John, the Precursor, and St. John the Baptist, and St. Peter, and St. Paul, and St. Andrew, and all other of Christ's Apostles together, curse him! and may the rest of our Disciples and Evangelists, who by their preaching con-

verted the universe, and the holy and wonderful company of Martyrs and confessors, who by their holy works are found pleasing to God Almighty: May the holy choir of the Holy Virgins, who for the honor of Christ have despised the things of the world, damn him! May all the saints from the beginning of the world to everlasting ages, who are found to be beloved of God, damn him!

May he be damned wherever he be, whether he be in the house or in the stable, in the garden or the field, or the highway; or in the woods, or in the waters, or in the church; may he be cursed in living and in dying!

May he be cursed in eating and in drinking, in being hungry, in being thirsty, in fasting, in sleeping, in slumbering, and in sitting, in living, in working, in resting and blood letting.

May he be cursed in all the faculties of his body!

May he be cursed inwardly and outwardly; may he be cursed in his brains, and in his virtex, in his temples, in his eye brows, in his cheeks, in his jaw bones, in his nostrils, in his teeth and grinders, in his lips, in his throat, in his shoulders, in his arms, in his fingers!

May he be damned in his mouth, in his breast, in his heart and purtenance, down to the very stomach!

May he be cursed in his reins and in his groins, in his thighs, in his genitals, and in his hips, and his knees, his legs and feet, and toe nails!

May he be cursed in all his joints, and articulation of the members; from the crown of the head to the sole of his feet, may there be no soundness!

May the Son of the living God, with all the glory of his majesty, curse him! And may heaven with all the powers that move therein, rise up against him and curse and damn him; unless he repent and make satisfaction!

Amen. So be it. Be it so. Amen.

The following proclamation of the "Patriarch of Antioh, (Syrian Greek Church) and of all the East," shows to what length of wickedness men may go while they think they are doing "God service." The aim against which their denunciations are levelled is, entertaining a missionary of the cross

of Christ, who preaches the gospel in its simplicity, and disseminates the Bible in its purity:—

"Proclamation to all our children, the people of the villages of Ehden and Zgarta, and to all our children, the inhabitants of the district of Gibbet, Bsharry, clergy and laymen, rulers and subjects universally, to wit:

"That we have knowledge of the infernal hardihood, to which the unhappy, wretched Latoof El Ashi and his sons have arrived, in having dared to associate themselves with that deceived man and deceiver of men, Bird, the Bible-man. They aid him in his object, and have brought him to Ehden against the severe prohibitions which we had before issued, threatening every one who opposed our orders with immediate excommunication. We, therefore, make known to all, that those sons of wickedness, Latoof El Ashi and his sons, together with all the rest of his family, both male and female, except domestics, have fallen under the heavier excommunication; and now we, by the word of the Lord, which is Almighty, confirm upon them this excommunication. They are, therefore accursed, cut off from all Christian communion; and let the curse envelope them as a robe, and spread through all their members like oil, and break them in pieces like a potter's vessel, and wither them like the fig tree cursed by the mouth of the Lord himself; and let the evil angel rule over them, to torment them day and night, asleep and awake, and in whatever circumstances they may be found. We permit no one to visit them, or employ them, or do them a favor, or give them a salutation, or converse with them in any form; but let them be avoided as a putrid member, and as hellish dragons. Beware, yea, beware of the wrath of God.

"And with regard to Bird and all his children, and all his family, we in like manner grant no permission to any one to receive them; but, on the contrary, we, by the word of the Lord, of almighty authority, require and command all in the firmest manner, that not one visit them; nor do them any sort of service, or furnish them any sort of assistance whatever, to protract their stay in these parts or any other. Let no one receive them into his house, or into any place whatever that belongs to him, but let all avoid them, in every way, in all things temporal as well as spiritual. And whoever, in his stubbornness, shall dare to act in opposition to this our order with regard to Bird, and his children, and his whole family,

shall fall, *ipso facto*, under the great excommunication, whose absolution is reserved to ourself alone, in the same manner as has happened to the miserable Latoof El Ashi and his sons; from which may the Lord preserve you all, and the blessing be upon the obedient.

The ignoble JOSEPH PETER,
" Patriarch of Antioch and all the East.
August 4, 1827."

The Pope as a temporal Prince has a number of Consuls in the United States; and also vicar generals, &c.

The Pope has sent over one ship load of Priests in a French vessel of war; and according to the Papers an hundred more since.

Thus one individual potentate, who lives and governs in a foreign land, exercising Temporal and Spiritual authority over men in *this* country, who owe no allegiance here to our Government, may be viewed in a proper light; considering *their* influence, over several hundred thousands of People in these United States; with the large spiral meeting houses, called Churches; and the strong dark *vault* with IRON DOORS thereto annexed; WHAT FOR?

The Church of England is Episcopal in its nature—so claiming in its form and mode by order and succession from St. Peter, through the Popes down to the time of Henry VIII, at which time the Catholics view her *apostacy* from the TRUE CHURCH; and heresy sprang up as exemplified in their Hieroglyphics.

Although the Church of England have many forms incorporated in their practice, as a formal People—yet it is seldom that a *form* of excommunication is exemplified in their practice—if ever!

Hence when several *travellers* met perchance at an Inn, the question was agitated—who was right in point of Church religion? After opinions expressed and interchanged—a gentleman was interrogated what he thought? who replied, I belong to no Church; but if I must join any, should prefer the Church of England—why? Because I should have to alter and change my practice LESS than in any other Society.

Church and States—Law Religion—perhaps there never was a sect of people established by law, that ever *abused* their power *less*, and persecuted others so little as the Church of

England, considering their data, age and number, for the time they have reigned!

The Puritans or dissenters which opposed episcopacy in England in the time of Charles the first, established themselves as a Law Religion in the days of Cromwell: and persecuted others in turn. But when Charles the II. came to the throne 2,000 ministers lost their livings in one day, for nonconformity or contumacy.

How different this form the time of Mary, who brought in the old form which had been rejected by her Father and Brother—the Clergy turn too; but when Elizabeth came in, and a turn given to *isms*, Clergy change too, from Protestant to Papal and back, &c. I think with the exception of about 32.

And when those Puritans or Independents, fled to America, for Liberty of Conscience, they established themselves by law; and persecuted others in turn.

If we may judge from the histories of those times, it will appear that they viewed themselves as the *Elect* of GOD and Sovereigns of the soil, as of Divine Right; as the Hebrews had of Canaan.

Many of those Indian Sachems, it appears were possessed of the most independency of mind and a high sense of honor; nature displayed, beyond what *art* is capable of from education. Witness their *firm* behaviour when tortured by their enemies—their *oritorical* speeches in council assembled—not asking for life by humiliating degradation—never known to violate a *Female* Captive, in all the wars of North America; nor to forget favors or injuries done to them.

Connecticote, Sassacus, Ninigrate, Mianimob, (who was killed by the advice of the Clergy) his son Numunthenoo and Mononotto, with others who are worthy of memory, as sons of the forest, who were the possessors of the soil; and could view the English in no point of light, but intruders. But many of the sachems were executed, after being prisoners, as criminals or Heathens; whom the LORD cast out before his People.

Ignorance, Superstition and Bigotry generally go together. Hence emigrating with some of those *notions* founded on he edifice of the old World,—what mother and grand-mother say, must be right, for the Priest or Minister told us so,—so it is, and so it came to pass. Therefore 19 persons were

hung at Salem and one was pressed to death; making 20 in all whom it appears to me, were some of the best and most pious people of that day; and deserved a better fate than to be put to death, on such foolish testimony, for the crime of WITCHCRAFT.

Two Quaker Ladies in the Ministry from abroad, were imprisoned and banished, after being first stripped and searched for "*witch marks*," to degrade them—being the first of that society to visit the Colony; but the delusion recoiled on themselves as above, exemplifying the Hand of retributive justice!

Four Quakers—three men and a woman, were hung in Boston for their religious testimony. And whipping, branding, imprisoning and banishing on pain of death, for difference of opinion, and practice in matters of conscience in Religion.

One man was whipped 13 times in a few months, because he walked from Salem to Boston, to *sit in silence*, with others to worship his God. One girl was whipped at the tail of a cart, on the naked body, in nine different towns, ten stripes, at a time—then carried into the woods about twenty miles from inhabitants exposed to Catamounts, Bears and Wolves—wandering through the night; and next day was found where Bristol in R. I. now stands.

From a knot in the end of the lash which hit one of the *nipples*, inflammation ensued; and for some months it was a matter of uncertainty whether she would ever recover.

Yea, one of the blue Laws of Connecticut was, neither to give meat, drink, nor lodging to a Quaker, or to tell him the road, or carry him over a ferry.

Dr. Trumbull, in his history of Connecticut, says, these Laws were not acted upon. But from the Quaker journals, in my possession, it appears the Dr. must be *mistaken*, as it relates to the counties of Hartford, New London, and one at the west.

To belong to a sect of people, is to belong to a Church—yea the Church *of* Christ, according to their fancy. Hence to be excommunicated by them, is giving them to Satan, with, or without hell, book and candle light. And what they have done upon the Earth, is supposed to be ratified in Heaven.

Each society judging itself, concludes it must be right—but judging the other concludes it must be wrong. Hence

it must follow according to this mode of judging, that all must be right, or all wrong.

But give any of them power, and they will persecute those who dissent from them in opinion and practice, even in things trifling and non-essential. Possessing the keys of the kingdom, they think they are doing God service; concluding that what they do on the earth, is ratified in Heaven!

What must become of the POOR MAN, who is turned out to the world, by ECCLESIASTICAL AUTHORITY, and delivered over to SATAN, by the wills and whims of men. Each society, from the Pope of Rome down to the petty *Shakers*, concluded that they are the true church; and possess the *keys of the kingdom.*

Some nations have incorporated Church and State, and prostituted the sacred name of *Christian* to it, for a covering; and having made more improvements in some *arts* and *sciences*, and circumnavigated the terraqueus globe; have by *art* and *intrigue* got possession of other countries, where they conceive POWER constitutes RIGHT to do as the conqueror pleases with the conquered; their souls and their bodies and their property, to dispose of at pleasure.

Hence may the poor heathen well cry out and say, "Sacred envy," "Christian spite," and "Holy malice"—*from which deliver me!*

Where are the exertions of Mr. Elliot, called the Apostle of the Indians? Where are the fruits of the labors of David Brainard; or the school of Dr. Wheelock for the Indians?

Dr. Wheelock's school in Lebanon for *Indians*—transferred to *Hanover* and called Dartmouth—thousands were collected in *England* under the idea of the "*Poor Heathen*;" but now the subject with all those revenues are prostituted to a different purpose, to make Doctors, Priests, and Lawyers!

All those tribes of Indians contiguous to the white man; or even those whom they have attempted to civilize and christianize, have dwindled away and are dwindling into nothing, socially—and even those few that remain, are not in the same repute for good standing now, as 150 or 200 years ago; as exemplified by the Mohegan tribe, and others.

And even when civilization has in appearance taken effect, a *mixture* of white blood has taken the lead!

Mahometanism is preferable to corrupt Christianity; being more tolerable in its administration, to Jews, and those who

differ in their opinions by education, &c. of all kinds, except those who turn from *their* faith, and become "Christain dogs," and even then, it does not use *torture*—only cuts off the head; and moreover, admits of no idolatry, but acknowledges "ONE GOD."

The *Edinburgh* FACTORY bestowed the pompous title of "DOCTOR IN DIVINITY," on the masters of the Indian School at Lebanon, who sought for a more convenient place as a suitable *scite*. Hence the origin of Dartmouth College, with the President there, the Rev. Dr. Wheelock!

A preacher being asked in the solitary days of Methodism, during the time of their simplicity;—Why the *Methodists* did not have "*doctors of divinity?*" boldly replied, our Divinity is not sick! But now matters are reversed; and the *doctors* are to be found at the helm of affairs, to keep pace with other societies, and be like all the nations round about.

Calvinism—once in Grace, (a Bishop) always in grace, (a Bishop)—although he becomes an idiot or a child; or even a Tyrannical Giant. He cannot be dismissed without being disgraced and other evils to follow.

Let the People North of the Potomac and Ohio, see a Bishop resign, with a suitable address prior; that the office may become limited to a certain number of years, and then expire of itself, much evil would be avoided. And should the Conferences be at liberty to manage their own affairs, by election of Committees, to choose their own presiding Elders, or have none at discretion, to station their own preachers, with liberty for an appeal. &c.

The *People* to manage the *temporal* concerns, by a voice in the district; and also to try their own members, or choose their own committee so to do—instead of their preachers claiming the prerogative to do it—creatures of his own choice; there would be more propriety, and not so much hard thinking, and so many *separations* in the Land.

But the report of the committee with the Bishop's circular at New York, showing the intention of the general Conference, to be incorporated, and have a *uniform mode* exemplified in the *discipline*, for government about the Meeting Houses; and hence, to obtain special acts of Legislation, in the several states, (after they found Congress had not power to do it,) to recognize the peculiarities of their discipline. Thus,

have civil Law to enforce ecclesiastical authority; in 24 states would have made it NATIONAL, CHURCH AND STATE.

But the day of Amalgamation appears to approach very fast by the play of the BENCH, the BAR, the PULPIT, and the MANUFACTURER, by a *linked uniform movement*—and the FACULTY and LEGISLATURE interwoven in the THEME!

3d—OF STATUTE LAW.

Laws that are passed by a Legislative Power, whether it be by an individual that *wills* it, as a tyrant, or a council hereditary, or two or three houses with *delagated* power from the people, when passed and enrolled in the records of the court and published to the public, it is called "*Statute Law.*"

4th—OF POLITICAL LAW.

When the Act relates wholly to the PUBLIC or NATIONAL AFFAIRS and CONCERNS, it is called "*Political Law.*"

5th—OF CIVIL LAW.

But when it relates to the affairs of the Citizens, and will apply to persons individually, it is called "CIVIL LAW."

6th—OF COMMON LAW.

COMMON LAW, is that line of practice, which is taken from PRECEDENTS and the EXAMPLE of others for a *precedent* to be copied into our procedure, be it what it may—even CONTRARIES, which may be seen by the division of the JUDGES, in OPINION upon the bench.

Examples may be found for every thing, and establish nothing, by showing the opposite pattern.

Hence the gentlemen of the Bar and those on the Bench, make Laws to fit their minds, by causing a few examples to be made; and then produced and quoted, and taken for a *precedent*, as exemplified on the principles of the WATER LAW. A dozen men with water works, under different operations—interests may clash—one sue the other, until the MAMMOTH

one shall devour the whole, or else be sacrificed to the control of another, or go to pay the Lawyer and court fees.

Thus, when BLACKSTONE published his Commentaries, the men of the BAR thought it might be injurious to them, by giving too much light to the community and common people. But now, the opposite examples for precedents, are so contradictory, that you may find a law for every thing; therefore no *man is safe*, if another should find it his interest to *quarrel* with him. But his *property* must be torn from him to gratify others; his person sent into confinement, and his character to ruin!

And this system and state of things has been progressing in this country so fast within fifteen years, that we as a people, are ripening for some great political change, by favored and oppressive STATIONS IN SOCIETY; unless prevented, by having recourse to our first principles—the principles of '76, and the public mind be cultivated in *Virtue* and *Legislative* acts, to prevent *oppression*, from the great to the poor, or the poor to the rich, and do away, the foolish practice—to fine one man for doing another a favor, as though it was a crime, and punish another, when it is imposed on him, and make him receive it, and pay for it too.

7th—FEUDAL LAW.

In those days of confusion, when the will of a Tyrant was the Law—and none considered FREE, but the noblemen; the people were held as vassals or a kind of slaves, and were sold with the land, as exemplified in *Russia* to this day.

And the same system of Government, according to the DEGREE of POWER, delegated or possessed by the individual in office, is practised in most Monarchical countries to the present day.

8th—OF THE LAW OF HONOR.

The power of the Monarch, being little more than nominal, as he was dependant on the *pleasure* of the NOBLES, who alone could command the vassals—Hence when one Nobleman was offended with another, he would call out his vassals and make war—family with family! Defended by a castle in their domains—like a war of extermination! until the country was almost depopulated; which to prevent, govern-

mental authority, by Kings and Priests, was exercised; and at length the practise was confined within certain degrees of kindred, for revenge; and the vassals exempt, and finally it was brought down to "single combat," before proper notions of evidence were formed.

Hence in those days of ignorance and superstition, the *Victor* was always supposed to have God and Right on his side.

Thus we see the origin of modern *Duelling*, under the mode of killing, by what is called in refinement, the Law of HONOR!!!

Gambling for *gain*—word of fidelity plighted; the debt must be paid in preference to any other. Why? The other has a *Note*, but this man has only my word of Honor, and therefore this must be paid as a debt, by the "Law of Honor." As the saying is, "Honor among thieves."

While the *Cross* and the idea of a favorite *Saint* will draw the truth from some—the Holy Bible, others—the *Koran*, the Turk—the *Shaster*, the Hindoo; by the "word of Honor," is the Military Character exemplified—when *Faith* by it is plighted!

The Law of Honor among the *Indians*, is such that in all their wars, a captive *female* was never known to be *violated*, nor favors nor injuries forgotten!

9th—THE MILITARY LAW.

The character of the Military, is hinted in the preceding lines. In civilized countries, the Military power to act, emanates from the civil authority in the Government; and those who get killed, DIE ACCORDING TO LAW!

10th—LAWS OF NATIONS.

Custom adopted by common consent, arising out of circumstances and the nature of things, among the nations of the earth.

The peace of nations is dependant on the Laws of nations; the Laws of nations is dependant on the Military Law; the Military Law upon Civil Law; the Civil Law upon Moral Law.

Shake Moral Law out of the minds of society, and all confidence is gone and lost to safety; for where no inward obligation is felt on the mind, there is no *Conscience* to influence the conduct. And man would be no better than a demon let loose.

11th—LAW OF NATURE.

What is *innate* and inherent; being implanted in nature by its Author—and it is beyond the power of our control to extirpate the principle; although by grace, we may order our example and practice, by the *duty* of the Cross!

12th—MEDICAL LAW.

Provided one is initiated in the Medical Society, and hath a Diploma*—he is authorized to practice according to Law.

Any one who administers to the sick in what is called *Medicine*, without leave or license from the Society—if the patient dies; why the *medicine* to be sure killed him.

But if the regular Faculty administered the same thing, then the *disorder* killed him—and he died according to the Law of Medicine and of the Law of Nature too!

Here then is "*Killing according to Law*," provided it happened accidentally or through *mistake* in the medicine, by those who are properly authorized to it according to Law.—*Privileged* order of men!

If it be an "*act of surgery*" to bind up a cut finger or to dress a wound, or to give herb drink to a child, be a "*practice of Physic*;" then surely, who can be safe from the penalty attached to the invasion of Medical Law! well may one cry out and say, "GOOD LORD DELIVER US!"

The man who is killed in a duel is killed according to the "Law of Honor."

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* "The President of the ——— Medical Society, to whom these presents may come, greeting ——— know ye that ——— hath been approved relative to his knowledge in Medicine and Surgery on examination, according to the Rules and Regulations established by the FELLOWS of the ——— Medical Society. I do therefore hereby license him to practice as a Physician and Surgeon, with all the rights, privileges and honors thereunto appertaining, and do recommend him to the notice of the Faculty, and the improvement of the public,

In testimony whereof, I have here unto set my hand and have caused the seal of the said society to be hereunto affixed at ——— &c. &c. 1820."

The man who kills another in self-defence, does it according to the "LAW OF NATURE;" self-preservation being the first Law of nature.

The man that is hung for *murder* by the sheriff, is killed according to the statute Law of the land.

The man that is shot by a Court Martial or in battle, is killed by and according to Martial Law.

13th—LAW OF FAITH.

In former times as well as at the present day, many have thought that man was only born to *believe* what another taught.

But John Wesley well observed, in his *caution* against bigotry, and in his views of a Catholic Spirit.

"Although every man *necessarily* believes that every particular opinion which he holds is true, yet can no man be assured that all his opinions taken together are true."

"Every WISE man will allow others the same liberty of thinking, which he desires they should allow him. And will no more insist on their embracing his opinions, than he would have them insist on his embracing their's."

"No man can choose for or prescribe to another. But every one must follow the dictates of his own conscience, in simplicity and Godly sincerity. He must be fully persuaded in his own mind; and then act according to the best light he has. Nor has any creature power to constrain another to walk by his own rule. God has given no RIGHT to any of the children of men, thus to lord it over the conscience of his brethren. But every man must judge for himself, as every man must give an account of himself to God."

This doctrine of the inherent and *unalienable* "RIGHTS OF MAN"—to THINK and to JUDGE and to ACT for himself, is not inculcated and circumfused enough in the world, to prevent bigotry, and to break down the walls of superstition. For bigotry, and superstition, and ignorance, always go hand in hand together. The former being bottomed on the latter!

Man cannot rationally believe without evidence. Hence, Jefferson's notes on Virginia.—If one man believes in one God, another believes in twenty Gods—what is that to me? If neither picks my pocket nor breaks my leg; why then should I persecute him?

Persecution may make a man a hypocrite, through fear of punishment; but cannot cure him. For a man must be convinced before he will or can be converted.

You may love and pity him; and strive to convince and persuade him; but further you may not go. For the conscience of man is the Divine Right and Prerogative—and no man has a right to invade it.

Hence with prayer and faith, carry him to the throne of Grace, and leave him in the hand of God.

The EXERCISE OF FAITH may be considered as the "REACTION" of the SOUL ON GOD, (when the spirit of God operates on the mind,) and this *devotional re-action*, is *imputed* to the man, (not as sin, but) for righteousness, i. e. as a RIGHT ACT. This is the true worship, being *done* in the SPIRIT and in TRUTH!

The soul gathers in strength, in this *re-actional devotion*, which is not natural, but supernatural, above nature. There is a kind of miraculous virtue in it—a power, inward, to hang on God; to trust in him; and to sacrifice what is repugnant to his will, and overcome it.

Hence, "This is the *Victory* that overcometh the world, even our *Faith*"—"and being *justified* by FAITH we have peace with God through Jesus Christ."

This INWARD STRENGTH OF POWER TO LAY HOLD ON GOD, is what will *support* one in the *conflicts* of LIFE and DEATH!

14th—LYNCH'S LAW.

In the "WHIG and TORY" days of the South, when no man's person or property was safe, the former laws having become obsolete, from the confusion of the times; a man by the name of Col. *Lynch*, formed an association, to expel suspicious characters from the neighborhood, and chastise them at discretion, which practice is continued in some parts of the South and West to the present day, as exemplified on Lynch's Island, at the mouth of Cumberland river, in the Ohio.

Dick and Bob understand it.

Pat calls it "*Shelala*," "Club Law," or "Mob Law," a Buckskin with a whip!

15th—LAWS OF GOD.

The Laws of God, whether written, or inspired by the immediate influence of the *Spirit* on the mind.

Those who have not the written Law, are a Law unto themselves, or have a Law written in their Hearts; their *Conscience* bearing them witness, and their thoughts in the mean while, accusing, or else excusing one another.

Something INWARD approves or DISAPPROVES!—Tom Paine, admits that God *can*, if he please, *impress* the Human MIND. Hume admits that all religions will persecute, when they have power, except the "True one."

Surely a ray of light is in every mind—"The true Light which lighteth every man that cometh into the world."

For love to GOD and man, is the quintessence and sum of that religion, which thinketh (or meaneth and intendeth) no evil, but suffereth long and is kind.

If the *exercise* of *Faith* be the *re-action* of the SOUL ON GOD—and a man is to be *justified* in such *devotional exercise;* then we may understand the doctrine of *Faith* being "counted"—"accounted;" "reckoned" and "imputed" to man for "*Righteousness.*" Hence inspired with a strength superior to Nature; an inward sensation, a spring of action, to surmount difficulties, in times of danger, exigency and distress, when the hands would hang down and the mind be depressed—by Faith in God, we may overcome and be victorious—when nature, abstracts from divine aid, must have given up and sunk down under the enormous weight and heavy load, with gloom and despair.

But this stimulating principle of Divine Life, will bring the peace and joy of the kingdom; to love the Lord supremely and to love thy neighbor also.

Hence the soul progresses in strength, to stand, to walk, and conquer. Therefore the weapons are not carnal, but spiritual, mighty through God to the pulling down the strong holds of Satan! Here then is the POWER and LAW OF FAITH.

16th—JOCKEY LAW.

Get money honestly, if you can; and how, get money.

Take an *old horse*, file down his teeth; burn them with a nail rod, to make them appear under seven years. Give

him three bushels of sweet apples and three bushels of green corn in the milk; which in seven days will make him appear fat. Shear off the long hairs, and use some coloring if necessary; brush him up to make him shine; blow up the hollows above his eyes, &c. to make him appear plump and full; put a pepper pod in his tail, to make him antic and full of life; a spur in your own head and cigar in the mouth; a watch chain with a button at the end, in your pocket; give the animal some bread and wine, to raise his ambition; and taking some of the good stuff yourself—then swear you have as good a COLT as any gentleman with a fine shining boot. So mount, showing in appearance, that you are as clever a fellow and have as good a horse as any on the Turf—according to custom, which makes LAW!

Take water, burnt sugar, aquafortis, and several drugs of a poisonous nature, mix with the good old strong stuff—to make a bead—lawful proof—expanded—4 made into 5 casks, according to law—i. e. take care the law don't get hold of you.

Two half bushels—2 yard sticks and *bruised* tin measures—one to *buy* and the other to sell with, &c. ☞ to ensure the best end of the bargain!

To make the sale of *milk* profitable. 1st. Wash the milk well with *water*. 2d. Thicken it well with good starch; then thirdly, sweeten it with magnesia, to prevent it from souring—then affirm that it is pure, good, sweet milk.

17th—LAWS OF HELL.

"Devils with Devils damn'd;
"Men only disagree!"

"The Devil and his Angels." Then goeth HE, and taketh seven other spirits, more wicked than himself, they enter, &c. Shows that the *He* there spoken of, was a *spirit*;—TAKETH, &c. implies an ascendency of power; *more wicked*, implies *degrees* of wickedness among the Devils, and a kind of Monarchy in Hell.

"My name is *Legion*, for we are many," a captain to every ten; a centurion to every hundred; and an officer to each thousand —6666, according to Roman order.

Beelzebub, Prince of the Devils, reigning in the hearts of the children of disobedience, as "The Prince of this world," and "Prince of the power of the air."

Superior and subordinate, according to the degree of power possessed by each commander, bent *only* upon EVIL as their chief delight.

"EVIL BE THOU MY GOOD!"

God delivered Benhadad into the hand of Ahab, King of Israel, and appointed Ahab to be his executioner; but Ahab, for a bribe let him go.

God replied, "*Because* thou hast let go out of thine hand, a man whom I *appointed* to *utter destruction*, therefore thy life shall go for his life, and thy people for his people."

Evil Angels are God's executioners. For it is inconsistent with the nature of a *good* Angel to go upon a *bad* errand.

On a visit, from the king of Judah, Ahab proposed to him to go by force and help to take the bribe, which the king of Assyria had promised, but not fulfilled—viz. restoration of Ramoth, in Gilead.

The King of Judah saw the courtiers, the prophets that belonged to Law religion, flattering Ahad; inquired for a prophet of the Lord. O yes, Micaiah, but I hate him, he talks no good to me, I hate him!

The officers sent, said to Micaiah, *flatter* like the others. He did, then Ahab put him to his *oath*, who replied.

I saw the Lord sitting on his throne—host of heaven round about, and the Lord said, who will go and persuade Ahab, &c. one said on this manner and another on that—a good Angel could not go on a bad errand.

At length, a voice replied, I'll go and persuade him. How? I will be a *Lying Spirit* in the mouth of all his prophets.

False people must expect a *false spirit* in their false worship and false conduct, and be deceived and destroyed in turn!

The King of Judah put on royalty, and Ahab disguised himself. Unheard of orders from Benhadad: Fight neither with great nor small, save with the King of Israel. They pursued the King of Judah, he cried out in prayer, God interposed—they left him—saw a man—possibly it may be Ahab—shot at venture—no escape from the justice of God—he died and was eaten of dogs on the ground that was unjustly confiscated by a covetous spirit and the counsel and intrigue

of a wicked woman. Jezabel had a mock trial, and perjured witnesses under a cloak of religion, to destroy poor *Naboth* and get his vineyard ACCORDING TO LAW.

Whoever wishes to act wickedly, and cloak it with religion and law, may read their destiny by the hand of RETRIBUTIVE JUSTICE, as exemplified in the case of *Ahab* and his *wife!*

The first born of Egypt were destroyed by evil Angels, and unclean spirits like frogs will go to the kings of the earth, when the *sixth Phial* shall be poured out, under the seventh trumpet.

Then take heed that by sin, ye do not forfeit the Divine favor, and thereby lose his *protection;* and thence fall into the power of *Satan*, and be led captive by him, at his will. Thus

Become *incorrigible*, and thereby render your situation IRREMEDIABLE.

Sinners cannot be every where. They must be somewhere. Hence the propriety to send them to a *place fitted* to their nature, to dwell with beings, or company like themselves, in the other world.

Swine were interdicted by the Jewish Law; yet a herd of 2000 were kept. *Evil Spirits* requested by prayer, a suffrage to enter. The restraining power was taken off. Property wickedly obtained, entails a *Curse;* the loss was a just retribution.

Thus we have the principles of their nature exemplified, and the Law by which they are governed, made manifest.

The Yankee Unitarians have given us a new translation of the New Testament. In which they assure us, that a *Demon* or Devil, is only a *disease*—insanity that left the man and got among the Hogs; which would argue that a disease has intellects for ideas; 2, reason to arrange them; 3, language and speech to address and communicate them; 4, volition to move and transport itself; 5, miraculous power over the swine (if self-preservation be the first law of nature in man and beast,) to cause them to take to the water and drown!

Methinks it would take ten thousand times more *faith* to credit their *theory*, about a mere disease, than to admit, that there is such a thing as Evil angels—and that Evil Angels are God's executioners.

18th—LAW OF OATHS.

An oath is an affirmation by something.

He who says he "*swears*," and affirms by nothing, tells a lie, and speaks an idle word.

The administration of oaths according to Law, is so common, that its force is not felt; nor the obligation realized to be more than a *form*, for the sake of order.

In the Law of Moses, the oath of the Lord was between the parties, where no earthly power was able to judge and determine; but the matter was referred to the Great Arbiter, as the Judge, Justifier and Avenger. This was the only case by *command*, in that economy.

Contrary to the command of God, which was to make no league with the Canaanites, but to destroy them all; the Sanhedrim or Grand Council of seventy Elders, with Joshua at their head, SWORE to spare the *Gibeonites*—thus the Elders, as head of the nation, plighted national Faith repugnant to the interdiction. Some hundreds of years after Saul, as head of the nation, committed a national *breach* of Fidelity, by slaying the Gibeonites. This act of *infidelity* constituted a national crime, which called for a national punishment!

In the reign of David, there was a three year's famine. David inquired the cause, and obtained the answer—it is for Saul and his bloody house; because he slew the Gibeonites. Who replied, silver and gold we will have none, but give us seven of the sons of Saul, and we will hang them up before the Lord in Gibeah; and God was entreated for the land.

From the foregoing we may infer the solemnity, nature and obligation of an oath, and also the meaning of the Psalmist, where he saith (speaking of the character of a righteous man) he that sweareth to his own hurt, and *changeth not*.

Those persons, who publicly avow that they are PERJURED men, or else are IMPOSTERS, can have no claim to public confidence, but must appear in their true character, as LIARS, *taking their word for it*, which is doing them but true justice; of course having destroyed the force of moral obligation from their minds, what trust or confidence can be placed in them? Methinks they must feel like Cain! Afraid of their lives! afraid of men, and go into voluntary exile.

The king of Judah is *condemned*, for a breach of faith, by violating an *oath* of the Lord to the king of Babylon; lost

his eyes after seeing his sons slain, bound in chains to be carried a captive to die in a strange land.

The *Rachabites* were a people of fidelity, being instructed by their forefathers, to live in tents and to drink no wine—were tried and tempted by the prophet Jeremiah to drink, in vain.

Hence the promise of God for their fidelity, and obeying parental instruction for 250 years, which promise extended to generations, then unborn. Jeremiah 35.

Judas turned traitor, was taken by the hand, by those in authority, for a tool. Judas thought of honor, and flattery and money; but when he found they had no further use for him; he found himself forsaken and was sensible of his folly, returned the money, confessed his guilt, they tauntingly replied, what is that to us? see thou to that, feeling his situation, in a fit of frenzy he went and hanged himself, as a warning to all traitors!

Micaiah, flattered by request, ironically, until he was *adjured* and put to his oath by Ahab, and then declared the message and *truth* of God, and so they found it to be.

Jesus said "swear not at all," "but when they smite you on the one cheek, turn to him the other also." Yet when *he* was smote on the one cheek, instead of turning the other, (being a prisoner, had a right to justice according to Jewish and Roman Law,) replied, "If I have done evil, *bear witness* of evil, but if well, why smitest thou me?"

And being silent, when questioned by the High Priest, answering nothing; the High Priest put him to his oath, *adjured* him for testimony on an important point, which caused HIM to break silence, and answer the High Priest accordingly, who flew into a flame of passion at the reply.

Paul called God to record on his soul, by an appeal to him.

The Angel standing with one foot on the sea, the other on the land, lifting up his hand *swore* by Him that liveth forever and ever, that time shall be no longer.

The man whose yea is yea, and whose nay is nay, inwardly feels and speaks in his heart, "Thou God seest me."

But most people have not that close, constant, inward feeling before God, as his spiritual *worshippers walking* before him. Hence in this dark, stupid, thoughtless age of the world, governments and customs have thought and found it

necessary to use oaths, affirmations, &c. to bring people to their feelings, in point of testimony and obligation, socially.

And what FEELING is exercised on this occasion, and *that* which proceeds from *yea* and nay—they BOTH, when flowing from inward *truth*, are bottomed on the *same* principle of fidelity, founded on *moral obligation*, in their several degrees, as *forms* and *modes* alter not the nature of principles. For the principle of truth is a unit, and is as inflexible as the ETERNAL CAUSELESS CAUSITER!

☞People may change, and things may change, and in the turn of times there are great changes. But *principles* and TRUTH and the DEITY, *change not!*

The feelings and character of Cain, Ahithophel, Judas and Benedict Arnold, should be kept in view by all professed Traitors.

For if some people bribe and stimulate others to acts of treachery, yet all mankind in creation, *despise* THE TRAITORS.

19th—SUNDAY LAW.

"A Presbyterian Deacon's Cat,
"Went out to seek her prey;
"She ran round the house,—
"and "*ketch'd a mouse*,—
"*Upon the Sabbath day!*"
"The Deacon being much offended,
"The crime was so profane;
"He laid down his book,
"The *Cat* he took,
"And bound her with a chain!
"You filthy jade, ain't you asham'd!
"Don't you deserve to die!
"—— to carry down to hell—
"My holy wife and I!"

There are some people, instead of worshipping and serving the Lord, they only worship SUNDAY! being Sunday Christians and Monday Devils! whose religion is only in the head, not in the heart. Hence if the head were cut off, soul and body would go to the devil!

In 1828, a widow, who had three young children in bed, a young woman and two young men, were seized in the night, and carried nine miles by the Sheriff, (who showed *irons* if he was not obeyed,) for the enormous crime of returning from the funeral of the young lady's mother, on a *Sunday*; and bringing some articles with them, which had been given by the mother just before she died. They had started according to a Presbyterian clock, (for the old man had been watching like a spy,) thirty one minutes before sun-set—having no place to stay there, but on expense, so they wished to return home, although it snowed.

For which crime, they were fined a dollar each, to mend *Sabbath day broken*, and about 30 dollars cost.

The Sheriff and Officers made a mistake—took too much cost—then plead for a new settlement, to prevent *their* cost and damages for false charges!

How few attend to the golden rule, to do to others as they would that others should do to them!

But the late reply of the Committee in Congress, about the *Sunday mail*, is worthy to be preserved by every generous mind, in the U. S. A.

The old *Priest* with his long face, could not see the *reprobate* wounded invalid; but went by, then his *Levite Deacon* copied him and passed by also.

But the MASONIC SAMARITAN fulfilled the second commandment, to do to the stranger, a NEIGHBOR'S PART—"*do as you would be done by.*"

Then beware of judging!

20th—LAW OF REFLECTION.

Thoughts are generally involuntary.

When in Philadelphia, at a certain time during a yearly meeting, I expressed a desire to be admitted in, to see their mode of doing business, but was negatived.

The night following in my sleep, thought myself to be in a meeting composed of a few *ministers* but mostly *Elders*. One man arose, and expressed a *concern* to visit a foreign land. Another expressed his desire to be his companion.

The Elders then arose, in form of half a circle, and drove the two men before them, to the door of an house, which had

iron gratings which they passed; the Elders having the keys, which none knew how to use, but themselves

In the floor of the room, was a brass trap door, with slit work, which being unlocked and raised, the confined one minister below and the other above, and departed; there being no chance for light or air, but through those grates.

At length the Elders returned, threw open the doors; said, go and preach, if you will. But the old man stopped and stood in the sun shine, in silent reflection, replied, the time is passed in which the message should have been delivered!

When I related the dream, with a desire for an interpretation, one replied to another, Lorenzo has been in the "*Select Meeting* of MINISTERS and ELDERS," which kind of meeting I was ignorant of its existence, anterior.

T. K. an old minister, at that yearly meeting was put over for another year, when he obtained permission, but never went.

In those days E. H. thought he discovered an aristocratic governing power, remonstrated, and gave the young people to understand, what he thought to be their RIGHTS.

He preached about the young people waiting in the wilderness, till the Elders were dead, before they could enter in, to enjoy the promised land.

Five yearly meetings in eight have felt the effects by appearance.

21st—HOW TO SWEAR ACCORDING TO LAW.

In a well known seaport town, a lady's husband disappeared for about four years. She saw a man whom she claimed to be her husband, swore it was him; that she loved him still, and thought he was the prettiest man she ever saw.

The Judge swore that he married this man to that woman, that it was impossible for two men to look so much alike, and therefore it must be the same man. Several other creditable witnesses corroborated the circumstance.

Another woman claimed the same man, in the *same period of time;* that she had bedded and boarded with him, &c. Several other witnesses were called, who testified and corroborated her testimony.

Such was the case, and such the nature and weight of the testimony, and the characters of the witnesses, that doubt re-

mained where *truth* lay; the subject being so equally balanced and the subject obscure.

But a *scar* on the foot, being mentioned on one side, but not recollected on the other, (which scar was from a wound by a nail)—hence the Judge of the Court ordered the stocking and shoe to be taken off, for examination, which circumstance turned the affair, and he was acquitted.

No doubt but there must have been two different persons.

A man had a horse stole, which he had raised, well known to his family and neighbors.

Another man with a horse was taken up for the theft. The witnesses were about sixteen or seventeen on a side, Circumstantially and particularly described, by witnesses whose characters, socially, were considered equal, in testimonial validity.

What was the consequence?

Judgment and common sense, say there must have been two horses.

Hence it would appear that both parties could not have told the truth on *their* side; of course, one must have given in false testimony; consequently, if a falsehood be a lie, *some* would say that they "SWORE" and "LIED" according to Law. Being compelled by summons to do the one, and according the best of their knowledge and belief," did the other!

A man being permitted to keep his own accounts in cases of debt and credit, &c. and then to testify to them accordingly by oath. Why? He "swears according to Law," however false the charges are or may be.

And if a man die, his accounts must be allowed by the Judge or defendant, for it is "according to Law," so to be done.

22d—EFFECTS OF LAW.

Civil Law for application to individuals, is so worded, as to be very ambiguous and uncertain in its interpretation, and morose in the execution.

Hence the famous expression—

"Glorious uncertainty of the Law."

Moreover, in common, plain cases, which if gained, the process is so *expensive* and *vexatious*, that the cost is more

than the whole sum in dispute, and attended with loss, instead of gain.

And none are benefitted but the Lawyer and the "SELF-WILL" when indulged. But woe to the fat goose that comes to market!

When in Charleston jail, I heard of two men who, having a quarrel, came to town to have it settled by Law; one of them applied to a Lawyer for counsel and assistance, who replied, I am engaged on the *other side;* but I will give you a letter to a *friend of mine*, whom I would recommend to you. On receiving the letter, he departed and reflected—how can he recommend his friend to me with propriety when engaged on the other side? Opened the letter found the contents—"Two fat GEESE come to market, you *pick* one and I will pick the other." Hunted up his neighbor—showed him the lines, who being disgusted, agreed to settle the difficulty between themselves; and went home together.

I shall conclude this head with a remark, as the saying is, that *Preachers* do not *believe* their own preaching, nor *Doctors* take their own medicine; so *Lawyers* are not seen to go to Law with each other. And why not others take warning and exercise common sense, and so take pattern by them for a proper lesson, and seek for peace. The statement in the public prints before me, of 991 persons put in jail for debt, in Boston, 1828; only 74 or about one in thirteen were discharged by paying debt and cost; 22 were females.

The aggregate within the last 9 years in the same jail, is 9473. Supposing the like proportion to hold as above; here are 8746 cases, out of 9473, in which the expense of trials and commitments has been incurred by creditors, besides all the vexation and trouble experienced, without the least possible advantage being derived, whatever, except the loss of time and money with the indulgence of SELF-WILL.

And may I not add, to the gratification of the LAWYERS, also, who laugh in their sleeves, to see such gamp-heads and dupes, who fall as victims to birds of prey; with folly, both in their heads and hearts of practice.

There is certainly an error in our "JURIDICAL" "JURISPRUDENCE:" which needs to be so modified and

simplified, that *justice* may be comeatable, agreeably to the nature and fitness of things, betwixt man and man, without so much *cost*, trouble, vexation and expense!

Moreover, that the great shall not oppress the poor, nor the poor make his poverty an asylum of refuge, to laugh at those who have been their benefactors, when guilty of a breach of trust.

The liberty of commencing suit at Law, from self-will and for vexation, is too great a privilege, granted without sufficient penalty annexed for restraint and restitution.

For as the customs, called Law, in the several States, now stand, one may "LIE" about another, and charge him with what he pleases, in the writ of attachment or indictment, and accuse him of what he pleases, however false, scandalous and impious be the accusation, and the accused has no redress; but must stand and hear himself blackguarded, by his antagonist's spokesman; because it is done according to Law. And he must pay the cost, if prejudice and preconceived judgment should say so.

But if the same in substance, had been spoken or written under other circumstances, it would have been considered actionable slander.

Thus, the Laws of the land are prostituted, to become an asylum for LIBELS, slanders and corruption, to corrupt the public and society at large, collectively and individually as the case may be; which practice is repugnant to innocency and purity of intention, and unworthy of moral principles in a generous mind, which ought to govern and reign in the land!

Such a system of administration, has a corruption in its nature and consequences, and of course must contaminate those who administer the same, and be very injurious to society in all its bearings; for like the fountain, so will be all the streams that flow from it.

Let those who wish to be involved in ruin, remember the painted man, on the sign with a cocked hat, fine fashionable coat, and fat horse, crying out, "*I am going to Law!*" But turn the other side, and, behold! a man, with a down look, rawney horse, ragged coat, and old shoes, with holes in his stockings, no mittens and a flapped hat, with a whimpering voice reply, "I have been to Law!"

When the man told his priest, he wished the *Devil* was *dead!* Hold, hold, said the Priest, adding, what should we PRIESTS have to do, if there was no DEVIL!

Or the Lawyer without GUMPHEADS, or the doctor without HYPOCHONDRIA!

23d—SALT WATER LAW.

Surrendered by the States to the U. S. the government is monarchial, administered by *Cursing* and *Swearing* in the *calm* or STORM, profanely—a practice in the most eminent degree peculiar to those who speak the *English Language.*

Embargo times—permission to go in ballast, with a *keg* of butter and a *box* of cheese—one is larger than a *hogshead* and the other is made to fill the *hold*—home bound; *two accounts* are made out sometimes, one for the *Custom House*, the other for the *owners.*

Some to carry on the joke, kiss the book, some hold up their hand, some *affirm*, others like *Joseph*, "by the life *Pharaoh*," by my *Honor*, or by my word, "I'll be d——d, if so and so," some cheat the nation, no harm—defraud the *revenue*, no evil, if not detected or found out—swear to *any thing* but the whole truth—whip the *Devil* round the stump, have several different *kinds* of "Shippapers," to sail as the case may be, under different *flags*, and by HARD *swearing*, become "KNIGHTS OF THE POST," as well as *faithful sons* of NEPTUNE!

24th—LAW OF INQUIRY.

The first writings, of which we have any account, were the Ten "Commands," written by Jehovah, himself, as the *seal* of the *compact* or covenant.

For God had sent a message to the camp, by Moses, to know of the people, if they would consent to *receive* Him for their Governor and to be governed by his Laws?

They answered in the affirmative. And their answer was returned, by Moses, to the Lord, in the mountain.

The people were to make ready against the third day; when the Law was to be proclaimed by a voice with power, superior to Human; that 600,000 men, besides their wo-

men and children, might hear distinct. After which the tables of stone were GIVEN from God, and *accepted* by the people, as the *Seal of the Covenant*. The tables of stone were kept in the *Ark*, &c. which was called the ARK OF THE COVENANT."

None were admitted access to this *stone seal*, or to have any thing to do with it, but "the Congregation of the Lord," "who might eat the Passover."

They are particularly described and also who were interdicted, and shut out and excluded therefrom. The *Levites* might *carry* the Ark on their shoulders, &c. but were not permitted even to *see* the Priest pack up the curtain and the holy implements thereto belonging.

For the Priests of the house of Aaron, were to have the care and charge of the Tent and Tabernacle, which contained the Holy things. But the High Priest alone, as controller, had access to it alone, in particular, where it was deposited within the Veil, in the Tabernacle, within the Tent, which place within the Veil, was called the "Holy of Holies," where none were suffered to go, except the High Priest once a year, not without blood.

Moses finished all his writings called the "BOOK OF THE LAW" and delivered it to the Priests, to be kept in the *side* of the *Ark*, and have it read to the people every seventh year.

See the curse of Korah, Dathan, and Abiram, for invading the Priestly Office. Also on the Philistines for detaining the *Ark* of GOD, and more than 50,000 Hebrews fell dead, for attempting to *look into it;* and Uzza also, for daring even to *touch* it. Such was the mighty Power of God attending the *Ark!* 1st Sam. 5 and 6 chap. 2d Sam. 6 ch. 3 to 7. 1st Chron. 15th chap. 2 to 13.

GOD wrote for Moses, also Moses acquired the art of writing.

The five books were written, which contain the Political, Ceremonial or Levitical, and Moral Law, and the Historical account of the Creation down.

This book of the Law was kept within the side of the Ark, under the control of the Priesthood, with the *High Priest*, as their *controller*, under God!

And those writings, called the "*Book of the Law*," were delivered to the Priest for the people, by Moses, only a few

days before his death, directing it to be kept in the *side* of the *Ark*.

Moses directed under God, that when they should choose to have a King, he should not be a stranger, but one of their own Brethren.

And HE was to *write himself a copy of the Law, from the one before the Priests and Levites.* Deut. xvii 16—18.

This was the first *Copy* permitted to be taken by transcribing, by the permission, and direction, and order of GOD! Deut. xvii. 18.

David as king, was the first who had a regular Court. The names of his officers are mentioned, both recorder and scribe, &c.

By the *Matter* compounded in the *Psalms*, it is plain that the Author was well acquainted with the writings of Moses, both *Historically* and also the *Law*. Hence, considering his character, we may well suppose he had obeyed the commands by Moses, when he said: "The *delight of the* Righteous is in the *Law of the Lord.*" "And in his LAW *doth he meditate day and night.*"

Hence, then, we may have the first *data* of the "Book of the Law" being transcribed, so as to make two Copies or two Books of the Law. One of which belonged to the *King*—viz, the transcript Copy, but the original one belonged to the *Priests*, &c.

Question. *Where* did *Solomon* put the Copy of the Law, which *belonged* to the *king?* Or where it was kept? For we have no account of the king's Copy, or any one else, except the Original Copy of the Law that belonged to the care of the Priests, *after* his death!

In the days of Jehosaphat, king of Judah, the Copy of the Law was taken from the Ark, and carried abroad, by some travelling Priests, to expatiate upon, who never returned it to its proper place, of which we have any account. But the reverse seems to have been the fact. As there is no particular account of the Book of the Law, for about 294 years, when it was found among the *rubbish* of the *Temple*, in the 18th year of king Josiah's reign; and 16 years before the date of the Babylonish Captivity; when Daniel and his companions went to Babylon; and 35 years before the Temple was burnt by the Chaldees.

When Martin Luther found an old book in the Monastery, he inquired of an old Friar what it was? Who replied, "It is the BIBLE!" What? that Book our Holy Religion is built on?" "yea!"

When he had read it and compared it with their practices, concluded, if this be the Book of God, it is against us. Hence the seed of the Reformation, with the concomitants attending—elucidating the doctrine of Providence, fitted to the case and exigency of man.

A similar impression appears to have been made on the mind of *King Josiah*, when the scribe told the king that the High Priest had handed him an old book, which had been *found* among the *rubbish*, while repairing the breaches of the Temple. Now the expression, "*found*," implies it had been lost. 2d Chron. 34 Chap. 14, and 2d Kings, 22d Chap. 8 to 10.

When it was read, in the presence of the King and Court, it was found to be the Book of the Law, by Moses, of which they had heard.

And an attempt at Reformation was began, but not sufficient to avert the impending storm, which burst 16 years after, in the 3*d year* of Jehoiakim and the *first* year of Nebuchadnezzar, King of Babylon, and the 35th *before* the burning of the Temple.

By saying, *found* the Book of the Law, supposes it to have been *lost*. And the consternation of *King Josiah*, at the exhibition of the Law, shows their ignorance arising from the scarcity of the Book.

Hence we may conclude, *that* the one Copy in transcript for the *King*, which Moses directed should be taken, was *not* kept by the *Kings* in succession. But was *missing* from some CAUSE, worthy of Providence, for the benefit of the world in after ages.

And the *original* Book of the Law, was the only one, then extant, of which we have any account.

A Copy of the Law on parchment, about two feet wide, and perhaps fifty feet in length, by computation, from the size of the roll in the Jewish Synagogue.

Hence it is plain to common sense, that a captive prisoners in chains, could not have taken such a roll under his arm, at pleasure, to carry into Babylonish slavery.

Jeremiah was bound with *chains*, for we read of his being "*loosed* from his *chains*"—which circumstance implies that he was bound, with others!

The City and *Temple* were pillaged and *burnt*. And most of the people were put to the sword, and the rest led into captivity.

Here I ask—what became of the roll—the "BOOK OF THE LAW" *of Moses?*

It is a very plain case, on the principles of common sense, as the necessary consequence, from the circumstance of things—

☞It *must* have been *burnt*.

Esdras, in the Apocrypha, who appears by the *names* in the ancestrous chronolgy, to be the same as *Ezra* in the Bible—he tells us it WAS BURNT.

Yet *afterwards* we find Ezra with a copy of the Law, in a pulpit, reading and explaining it to others.

Where did he get this *new Book*, if the *old* one was burnt?

I know not, unless we ask the MASONS!—Or else should get information from "Zerubbabel, Haggai, and Zachariah," of that day.

Afterwards we find *Ezra* coming up from Babylon, as a "*ready scribe*," to SEEK *the Law of the Lord*;" that by reading and explaining it, he might render himself useful, as we find he did.

If the book of the Law of Moses was burnt when the Temple was burnt, in the 19th year of the captivity, then some of those people that were young, who went to Babylon, might live to return about 50 years after, and see the *erection* of the "*Second Temple*," as related in the books.

And moreover, the *Transcript Copy* of the Law might *be found* with the rest of the sacred writings, up to the day of *Solomon*, after the seventy years of captivity.

Jefferson admits the universal *Tradition* of a *general deluge by water*. This argues the Human Family once to have been a *unit*. They *divided* the *World* among them, and then dispersed, by companies, into different countries, in different parts of the world.

The *theory* of the *Flood* would be handed down by *all* in their *Traditions*, to after generations; although they would take in *other* things, as they occurred by the way;

which, from circumstances, must be very *different* from each other.

Hence it must be plain to Reason's Eye, that those things in which they do agree must have had *one origin*, and of course must have been the *most ancient*. But whereinthey differ, comparatively, must be *modern*.

The *anti-masons* admit that there are MASONS among the Christians, Turks, and Hindoos, and they might have added, the *Jews* also.

The Christian Masons, they say, take the Holy BIBLE; the Turks take the "KORAN," and the Hindoos take the "SHASTER," a book which contains the religion of Hindostan. And they might have added, that the *Jews*, from America to India, take "THE LAW OF MOSES and the *Prophets*."

Since the Reformation, if not before, those four Societies pledge their faith, on the Books of their Faith, in national contracts, &c. Some feel bound by the *Cross* and a favorite *Saint*, &c.

Now admitting, for argument's sake, that *Masons* do as the ANTIES say, concerning the *different* books of Creeds on which fidelity is plighted. What does it argue? Why, thus much, that Masonry is very *ancient* and *extensive*.

For their Creed Books on which their Religion is founded, *differ* from each other. And the *Spirit* which each is influenced by, from what is *called religion*, is indeed very BITTER against each other.

But *Masonry* must have been *anterior* to those *Creeds* which produce those things, which excite such bitterness towards each other, as they came subsequently upon the stage, otherwise, Masonry could *not* have been so *interwoven* among them, throughout the world.

And thus transmitted down through the different ages, in succeeding generations, in the different parts of the world.

For it is evident that the *Turk* would not have received it from the "Christian dogs." Nor would the *Jew* have received from the same source. Nor the *Hindoos* have taken it from the Christians, and incorporated it in their *System* of religion, within this few hundred years.

This is a plain *Truth* that the *Hebrew Writings*, are the oldest extant, of which we have any knowledge, anterior to the *Latins* or *Greeks*.

Hence the Jews being scattered over the world, by the Assyrians and Chaldees, more than 2500 years ago, owing allegiance to no government, attached to no country; but associating with leading men in the different countries, shows the origin, and extension, and circumfusion, and transmition by incorporations, as above intimated, among the nations of the earth, and the North American *Indians* not exempt.

In the Arminian Magazine, John Wesley relates an account, circumstantially, which he says, must remain among the myteries, inexplicable, till that day when all secrets shall be disclosed.

A gentleman went out, one evening, and was missing. A servant, in his employ, swore in court, that his mother brothers, &c. had murdered the man—concealed him in a certain place, until they had an opportunity to fix the corpse in a proper attitude, to be carried off, by the spring tide, and sink.

Such were the circumstances, attending his disclosure and confession, that they were all executed—protesting their innocency, till the last, except himself, who was hung in chains.

About eighty years after, the gentleman came home to his family, saying that he had been pressed, by a *press gang*, and sent on board a ship of war, not having an opportunity to escape sooner, nor to receive a discharge.

The case of the "Boons," in Vermont, for murder—one sent to the State's Prison, for life, the other under sentance of death—when the man *supposed* to be murdered came back, after an absence of seven years.

How many have been executed for *supposed* murder the Law Reports testify, and afterwards, their innocency has appeared.

So the affair of Capt. William Morgan—perhaps some few, who are called Masons, have killed him! perhaps not. Who knows?

Those who know the tragedies of *his* life, with the concomitants connected, would have ground to form a judgment from the past, what he with others, would be capable

of doing in the *future*—without giving a *censorious judgment*!

The Morgan Book, plainly was designed for a *Catch Penny*, being a kind of *Jachin* and *Boaz* affair.

He was a poor man, having known *Masonic Generosity*; but now to make Merchandize of the *Order*, associated with some others, to publish to the world, *something* to make the world *Wonder*.

And the better to carry on the *Joke*, make arrangements to go off on the *credit* of the *Masons*, by duping some honest hearts, for *tools*, like the monkey, to use the cat's paw, to pull the nuts out of the fire. And thus, whet up the public mind, to buy the books to make the better sale.

The duped honest tools, confessed what they knew, and were punished accordingly; and those others, the *Anties* say, ran off, as if guilty; but perhaps, to make the greater smoke; and hence we may infer, to share the greater profits in the *farce*.

The Masons are accused of being associated together—for *base* and *evil* purposes, by obligations of secrecy for "*Treason and murder*."

The same accusation was produced, by the Bishop of Winchester, and passed into a Law, 1425, in the 3d year of Henry the VI. in his minority, but without effect, for the King himself afterwards was made a Mason in riper years.

Also *Robinson*, of Scotland, denounced them as *Traitors* and *Rebels*, intending to put down all *Religion* and *Government*, and *Abbe Barwill*, in four quarto volumes, has published something, for the same purpose, and without making a proper distinction betwixt Masonic and Political Societies. But the British Government and common sense, have not given credit to it.

The ANTIES are partly GUILTY of what they accuse the Masons—viz. "of being a POLITICAL SOCIETY."

The subject of *Politics* and Religious *Creeds*, are never *suffered* to be *mentioned* in a Lodge; because the basis of the institution, constitutionally, is to think and let think.

Hence all candidates are given to understand, previous to their admittance, that the subject does not interfere with their Religion or Politics. And in all the meetings that I have attended, this principle of the Fraternity has been

kept inviolable. Therefore it is *not* used for political *or* electioneering purposes, as some do falsely charge them.

And the bold assertion, that "Masons are bound to *vote* for each other," or "for a Brother Mason, in preference to all others,"—is *false* Also, to keep the secrets of a brother mason, of *Treason and Murder*," is false, as far as my knowledge extends, from the "Master's Lodge," of three degrees, "the Chapter," of five degrees, "Council," of three degrees "Encampment," of four degrees, up into the "Consistory" of 33 degrees, &c. and about 30 "*side degrees*" also.

Beverley Allen, a Methodist Preacher, shot the Sheriff, at Augusta, in Georgia, the Presbyterian Minister killed his Elder, and was hung in Pennsylvania—the Baptist Preacher killed his wife, in the State of New York, and got hung—the Independents or Congregationalists hung the Quakers at Boston, and put to death 20 persons for *Witchcraft* at *Salem*, who no doubt were more innocent than themselves.

The woman, whom some styled a Quaker, in a fit of jealousy—was accused of being accessary to her husband's death, and was executed in England.

Shall any one have the hardihood to condemn the whole of a Society, because some of its members have acted incorrect? Where would be the wisdom or justice in so doing?

And to blame *all* the *Masons*, for the seeming misconduct of a *few*, would be equal injustice to the Fraternity.

For their *Constitution* contains no such principles as are alleged against them and laid to their charge—and which has been disavowed by the craft, in their official capacity to a candid World.

The distinction between *Political* Societies and the *Masonic*, is not made sufficiently, by those who attempt to judge upon the subject.

The "Washington Society," connected with "Henryism," and the "Hartford Convention"—were purely Political.

So the "United Irishmen" and the "Orange Men," in 1798—were Political; one being for Liberty and the other for the King. But when a *Free Mason*, on the point of being cut down by the sword—a friend had stepped forward

and saved his life—shows the principle to be bottomed on *Humanity*.

Congress sit with "closed doors," and request the President to communicate Documents, not inconsistent to be *made public*.

The Quakers keep closed doors against all not of their Society, in meetings of business, both Monthly, Quarterly, and Yearly meetings.

The different denominations, do their business among themselves, in matters that concern themselves only. If so, why condemn the Masons? The true meaning of a Secret Society, is, when the *existence* of the society is kept secret, as well as their *deeds*; not when the existence is avowed, and only the FORMS *of proceeding* are not divulged.

If the Forms of Masonry are secret, the Society is not; but is accessible to all who have the qualifications of Honesty and Intelligence, who wish to gain them.

In the thirtieth year, after Jerusalem was destroyed, which must have been about forty-nine from the third year of Jehoiakim's reign, and first year of Nebuchadnezzar—which is the *date* of the Babylonish Captivity, when Daniel and his companions were carried off—and about twenty-one years, before the return of the Jews to rebuild the Temple;—Esdras, (who is called Ezra) tells us in his second book, 14 Chap. 21 verse, that the "*Law* was burnt—therefore, no man knoweth the things that are done of thee, or the works that shall begin."

Whoever will compare Chap. 14—38 to 41 verse, with Ezek. 3 Chap. 3 to 5 verse, and Rev. 10 Chap. 2 to 8—10, &c. will notice the promise to the disciples, that the Holy Spirit should bring all things to their remembrance. The Good Spirit will aid the *memory*, help the *understanding* and give *wisdom* and *knowledge* in times of exigency, and in things important.

Esdras with the aid of others, wrote 204 books.

Part were to be published to the world, that all, worthy or unworthy, might read. But part were to be kept *secret* and delivered only to the *worthy* and such as are *wise* among the people. Chap. xiv—44 to 46 verses.

The Scriptures of old, were not written in *books*, as exhibited in modern times; but were written on wood, or parchment made of skins, and *detached* from each other—being written at different times, in different ages, by different men.

And by some *person* they must have been collected, and *collated* and compiled, in the form and order they are now delivered to us.

Whoever will compare Esdras' Chronological Reflections in his Second Book, with the two books of Chronicles, will perceive a striking *analogy* on the *Historical subject*.

Beginning with the history of man, from Creation down, to the Babylonish Captivity, and the time of *Cyrus*, when they return to rebuild the Temple.

The shortest and most comprehensive History, condensed, as a *key* to the whole subject by a kind of recapitulation.

Ezra or Esdras did not go to Jerusalem, until *after Zerubbabel, Zechariah*, and *Haggai*, but he was one of the *last* who wrote concerning the Old Testament times. Ezra chap. v. 1 and 2, with chap. vii. 1—6 and 9, &c.

The first writings—the "Law," &c. he tells us he went to Jerusalem to "*seek*," &c. chap. vii. 10—"*to seek the Law of the Lord*," and then to "*do it*."

The compilation of the Old Testament—appears to have been his work, *collated* from the detached pieces put into his hands.

From the days of Solomon, to the Babylonish Captivity, a period of about 400 years, might be easily known from their family chronology, which the Jews were very conscientious to keep *sacred*, that they might know who should enter into the Congregation of the Lord, and who not. And hence a history of their subsequent Kings, &c. down to the closing scene.

The Prophets Isaiah, Hosea, Amos, and Micah were cotemporaries, although some prophesied about forty years—and about 120 years before the Captivity.

Jeremiah, Daniel, Ezekiel, and several others, were cotemporary, more or less, before, at, or after the Captivity, or during the same time.

But Nehemiah, Malachi, Haggai, Zechariah, and *Ezra*, brought up the rear, and hence, by *Ezra* the whole might be compiled, in the order and form they are transmitted down to us.

The vision of the EAGLE by Esdras—the twelve wings answering to the twelve Cæsars—and the three heads of the Eagle, to the three powers concentrated, as the heads of the Political World—when concentrated by the three *Vadean*

Spirits, like Frogs, which go forth unto the kings of the Earth, and of the whole (Ancient Scripture) world, to the battle of God Almighty at "Armageddon," under the Sixth Vial and Seventh Trumpet. When blood up to the horse's bridles 1600 furlongs, and 200,000,000 should be engaged in the concentration, which by computation, in the aggregate, would amount to about that many in those countries.

And when the *Euphrates* is dried up, that the way of the *Kings of the East* may be prepared, we shall see important times.

Through jealousy and fear, the three Churches dare not proceed single-handed, to accomplish what they would wish —hence the origin of "the 6th of July Treaty," for the first time that the Catholic Church, Greek Church, and Protestant Church were united by agreement and union, for a particular object and end.

Still each one had his own interest and selfish object in view.

Russia, to acquire ascendancy over Turkey, from the Black Sea to the Mediterranean, and as far south as the *Holy Land*.

Hence the *order* for all the *Jews* to quit the Russian Empire, within a given period, who amount to perhaps 2,000,000 in that region. Thus to avail himself of their *prejudices*, to re-instate them in the land of Canaan, to become as a Russian province for that empire.

"His most Christian Majesty," or the Pope's eldest son and right-hand man, for the Latin Church, has taken an interest—began their part, to accomplish some of the work already. And should the *Pope* wish for a Crusade to possess the Holy Land, as the *Vicegerent* of the Almighty upon the Earth, we may expect he will call on all Christian Catholic countries and potentates to help in the *bloody scene*.

The Emperor of Germany retains the ancient title "King of Jerusalem"—hence would feel his *interest* to obey the holy mandate, to help forward the great and mighty work.

Hence young *Napoleon* or Napoleon the Second, who was born a king—"King of Rome," possessing the Iron Crown of *Charlemagne*, to come forward and appear conspicuously upon the stage.

From the Patrimony of the *Infanta* of Poland, to Charles the Second, began the English possessions in the East.

Although in Braddock's War of 1755, they had but two places in the East, and these were closely besieged, to bring them on the defensive—and were relieved by Col. *Clieve*—they now have a conquered country in possession, of more than 100,000,000 of subjects—with a sea cost from *Persia* to China—of upwards of 3000 miles, by computation.

The English have the *keys* to the inland sea—the Pillars of Hercules—Gibraltar—and the Isle of *Malta*.

Now to open a road from home, the *nigh way to India*—the command of the *Isthmus of Suez*, the Red Sea—and Persian Gulf.

This might be, perhaps 6 or 7000 miles—in union of business, not half the distance as round the Cape of Good Hope; and avoiding all the danger on the circuit—and moreover, open a door for a vast extent of commerce and more important trade.

It has been the interest and policy of England to support the Turkish Power, as a barrier, to the nations of Europe making a road or having a passage to the East, by way of Egypt, &c. as exemplified by *Nelson* pursuing Buonaparte in 1798.

But they now could have but little interest to keep up that kind of policy on the subject.

For Russia commanding the country north and east of Turkey, having the command of the *Caspian Sea*—a road may be opened in a different rout, which it may be policy to prevent, if one may hazard a conjecture from circumstances.

An Englishman was not permitted to put his foot in *Persia*. Much ingenuity was exercised to get into that country, by the *English*, who at length, succeeded so far as to prevail on the Persian Court to receive an English Embassador, by which door, scientific men were sent into the country and have taken surveys of the different parts.

In India—set the small nations to quarrel with the greater—and then apply for help—and *England* will protect you—and thus have two countries monopolized—one by permission and the other by conquest.

So Persia quarrelled with Russia—was beaten—lost several provinces with several millions of people—and moreover, to pay the expense of the war, which amounted to about 30,000,000.

Thus to be beaten and drained of specie, what must be the consequence of a little more such play? Why, an application to John Bull—"Pray, please come and help *me*."

To get into China, how many different ways have the English taken? and with what little success!

The *last*, however may prove to be of some more consequence, though *novel* in its nature.

A looking-glass of about 24 feet long and 16 wide, and 3 inches thick, sent to the Emperor of China.

Among the great, things go by *pairs*—hence the Chinese *sawed* the glass in two, flatwise, which destroyed the power of seeing—which to restore, application was made to the *English*, for an artist for that purpose—hence the *foundation*, by penetration, for information.

Should the Russians succeed fully, against the Turks, whereby the *Jews* would be stimulated to look toward their ancient Holy Land, John Bull would begin to feel his interest.

Should the Grand Pacha, of Egypt, declare his independence from the Grand Turk, under the policy and protection of England, the way from England to India, by Steam-Boat and CANAL, how *short* the *distance* and how *quick* the *passage!*

And moreover, taking advantage of the *decree*, Nicholas and *Jewish prejudice*, could aid and facilitate the object of their return, as a trading people—and to retain strength and gather power in that quarter, would involve important consequences!

For Palestine being the centre of the ancient Scripture World, as it relates to *three quarters* of the globe, would be the middle ground—the ground of *concentration* as well as the ground of contention, betwixt the three contending Powers —Greek—Latin, and Protestant—to measure strength in full —the MEETING GROUND, where the strongest fend off.

The *signs* of the *times* politically, prophetically, and geographically, seem to concur and harmonize together, as though some great event was opening to our view.

Benjelius, in Germany, 1724, published a book, which John Wesley translated into English, 1754, in which were some things intimated, which since, have strangely been exemplified.

1st. 1810—That the Pope would be stripped of his Temporal Power, and left only a limited Ecclesiastic.

2d. That from the *time* that the *power* was taken from the *people* of choosing their own Bishop, 1143, to the period when the *royal power* would be taken from the *Pope*, and transferred to the city, would be 666 years, which 666 being added to 1143, makes 1809; and remarkable to tell, by the decree of Napoleon, the thing took place to a mathematical focus—for on the first day of January, 1810, the edict went into operation.

Moreover—That the individual who should have power to decree and execute this business, would come from *Asia*—that he would have his Kingdom darkened by the *Fifth Vial*, and lose his power.

We find Napoleon at *Acre* in *Asia*, where he hears of anarchy in France—hence he discovers a field open, so that instead of being the tool of others, he could be *head* himself—returns to Europe, accomplishes the object—his kingdom is darkened—he loses his power.

The German Author, says J. W., speaking of *this* Second Beast, out of the *Earth*, Asia, the main—(for the ancients supposed Europe to be an island, hence in prophecy is called the *Sea*,) and the *First* Beast rose from the Sea—Europe—the Papacy of many ages. But the Second Beast is from the *Earth*, Asia—"loses his power," "but will receive it again and *the Kings* with it"—perhaps in the person of his son—1832—when the *Second Beast* will have his *second rise*—the latter from the *bottomless pit*—"shall hate the Whore, eat her flesh, and burn her with fire"—hate priestly power, and seize upon her treasure, and upset her authority.

But the Turkish Power to be overthrown previous to 1832, by the power of Russia; but the general trial for strength at Armageddon, 1836, when the Angel will stand in the Sun to call all the fowls of heaven to the supper of the Great God, to eat the flesh of Kings, &c.

26—FRESH WATER LAW.

The nature of *Water Laws*, taken from precedents, to become the law of the land, as exemplified by late decisions, involves consequences, of a *dangerous nature*, in a two-fold point of view.

First, by *depriving* people, as individuals, of their just and proper *rights*, as transmitted to them from their forefathers,

by deeds, and wills hereditary for several generations, as an "EX POST FACTO LAW" impairing former rights and possessions which individuals enjoyed anterior.

Secondly, by creating a "privileged ORDER of men" who may thus monopolize two elements, to themselves, which the God of nature has given us—viz. *Water* and *Earth*.

Thus, intruding upon the sovereign of the soil by depriving him of the opportunity of that use of the water upon the earth which is necessary for his own convenience and family welfare.

For the owner must not *build* a new dam, *raise* a dam, *lower* a dam nor *stop* a *leak* in a dam, or make a *hole* in it for a leak, *without* permission from the big man below, to avoid a prosecution.

He that occupies the *lower* privilege or *outlet* of a stream *controls* all above even to the *fountain*, who has no right to make any alteration without suffrage as a *grace* from the lower occupant, although the fountain be the first mill upon the stream, by a hundred years; even if miles of distance and a dozen dams intervene.

Turning the water upon the land for farming benefit, or a *detention* of water for the necessity of geese and hogs, is an actionable crime, even on a spring branch.

Thus one becomes a privileged order at the expense of the other. One is "*His Honour*," the other his "*Vassal*, a kind of tenant at will." And moreover, becomes a *gate tender*, on his own expense, at the other's nod.

Such principles in this infant country, beginning to grow like a giant, threaten to deluge this once happy land!

A few CAPITALISTS, taking possession of *certain points*, would control all the WATERS in NORTH AMERICA, and give them an *ascendency* over all the *tributary streams*, from the rivulet to the spring branch; or even the eaves of the houses are not exempt from their control, if this principle of law is but pursued and driven to extremity. But might lay a foundation for places of *monopoly* equal to those in France, before the Revolution, which betwixt the king and beggar was said to be more than seven thousand in number.

And from this monopoly of power, there is no escape for redress, but "mob law" or "cap in hand"—"your very humble servant"—unless the *People* by their *Representatives*

should have it abridged by special and definite *acts* of LEGISLATIVE POWER.

This doctrine of *passive obedience* and *non-resistance* is very pleasing to some who would belong to the favored FEW, and hence, the ground work of linked combined associations, involving the Manufacturer, the Merchant, the Clergy, the Bench, the Bar, the Literati from the President of the College to the Country School Master; the Faculty and the Sunday School Teacher, not accepted. Like so many streams uniting to form one grand Political River, by concentrating their united influence in their several degrees of interests to bring about the NATIONAL FACTORY of CHURCH and STATE.

Should this practice continue for thirty years to come and progress as *fast*, proportionably, as for the last fifteen years, the distinction of orders, grades, the *Great* and the *Small*—would be more conspicuously exemplified, than in the British Isle.

Adams on Constitutions (1787) remarks—To have a stable government, the *Chief Magistrate* must be *established for life*, if not hereditary. And also, the *Senate* for *life*, &c.—to prevent the RICH people from being *oppressed* by the POOR. And to bring this about, fix on heavy taxes, to fling a great deal of property into the hands of a few. Which *theory* he exemplified, by practice, from 1797 to March 4, 1801—in which time, three dollars for every head was paid in one tax, nationally, including every man, woman, and child.

Monarchy and Law Religion, go hand in hand—but the snare was broken by *Jeffersonism* prevailing in the land, to knock down the Law establishments, which pre-existed in nine States of the Union, and frustrated the intended Union of Church and State, pregnant in that day.

"Henryism," "Hartford Convention," and "Washington Societies," arose from the ashes and sprang up from the same principle of policy and *cloaked* with the flattering names of "*Religion*, Peace, and Commerce," for the same object and end. But their Great House, in Philadelphia, which cost one hundred and twenty thousand dollars, was consumed by fire—and their Dagon fell to the ground.

But their *object* is not relinquished, for some *mode of union* to govern this land.

The establishment of EQUAL RIGHTS, must be destroyed out of society. Even such as are inherent and unalienable, must be kept out of sight, by precedents to be taken for example, to become the Reigning Laws of the country, fitted to the interest and policy of those leading Few; and *Statute Law* but an *ideal* object, and only a nominal thing.

The great Fish eat up the little ones, who must be gate tenders at their own expense, on their own premises, as hewers of wood and drawers of water, to the great manufacturing establishments; who command the poor by a *nod*, and *will* be obeyed by a beck or call.

One rap at the door, denotes a common person; two raps, the middling grade; but three raps, the upper class.

For the first rap, the servant takes his time to open the door, to know their business. For two raps, he steps quick and light—"What do you *please* to want, sir?" But when he hears the third rap, he runs and flies!

Thus commanding the laborers, and also having the ascendency over the water interest of almost every man, that owns a bit of land, where it becomes a trespass to make a dam for a hog wallow, as elucidated in the preceding statements, as the necessary inference, from the late decision of the Superior Court, in this State, which shows in miniature, what unbounded influence and ascendency the mammoth manufacturing establishments, when *associated* with the *Judiciary*, possess, in this land. To which may be associated "NATIONAL Societies," of various names, under that of Religion, Education, &c.

The object of which is to *mould* the minds of the youth into *their stamp;* and thereby, fix their *prejudice* accordingly, for *habits* arise from *prejudice*, founded in *education* both in religion and politics—when led by the nose, and not permitted to think, and to judge, and to act for themselves, in matters of such a nature; but are kept in *awe* by a kind of slavish fear and dread.

☞Master Priest! Master Judge! and Master of the Water that runs over my farm.

O my Countrymen! remember the Declaration of '76, with the principles and concomitants thereto belonging. And in these days of exigency and excitement, I wish and hope for the voluminous essays, or writtings of Thomas Jefferson; to appear in print to cultivate and improve the public mind.

The present excitement, to pull down old and long established societies, for political purposes of a sinister nature, to accomplish objects of a cruel and unjust principle, by procuring laws to oppress and depress their fellow citizens—such as will bring them under the power of tyrannical instruments, to drive them into hypocrisy, *self-defence*, exile poverty and destruction, totally unworthy a free, generous, and independent people.

But iniquity will work! and now and then show its deformed head.

The association of Capatalists; 2, the Judiciary and Executive Power; 3, the weight of the Clergy; 4, the Gentlemen of the Bar; 5, Medical interest; 6, Education and Classical Science; 7, Mercantile Interest; 8, the Mechanical; and 9, the Laborers of every kind, who are dependant for employ; whether it be agriculture, manufacture, or scrivener's department, &c. to accomplish the object of *Election*, by electing certain men, of certain principles, as tools to answer the purposes, objects, and ends of others.

To monopolize all places, both of honor and profit, of every name and grade, to attain the object and accomplish the end in view.

First, Medicine; 2, the Bar; 3, Manufactory; 4, Schoolkeeping or Education, Divinity or Clerical Divines—as far as *times* and circumstances will permit, are "privileged orders," and have it in their power, by law, to make others feel their influence, if not the weight of their vengeance too.

Look at the Medical Laws of different States, especially of New York—Physic and Surgery—to give a dose of Medicine, or to bind up a wound, without permission or direction, from the privileged *order*, is an exposure to a fine, imprisonment, or penitentiary.

Look at the late Act in R. I. If I circulate these books, I am exposed to pay twenty dollars fine, and the loss of my horse and waggon.

Look at what is *called Law*, relative to *Water*—although it be on *my own farm*—it is under the *control of another*, to serve him at my own expense!

And what shall I more say! Time would not admit, nor the intention of these pages, to swell the work voluminously, but merely to call the attention of the public to the various streams of Lyman Beecher's *Address*, so called, which are

to centre in one grand stream, to accomplish and carry the imports of Political Factory of the U. S. A.

For Bibles emanating from the charitable Bible Society, so called, have been solicited for proper purposes and refused by its agents, unless the copies were sold and the money placed in *their* funds.

Moreover, should a person contribute annually, and liberally, towards the Sunday School Fund, and afterwards apply for some of their books for the benefit of poor Sunday Scholars, none would be given unless the School should be given up and brought into the "*Union*," although the school should cost them nothing beside. Which shows that *their* object is not the general good, but a general purpose for a *particular end!*

The Bible Societies, the Tract Societies, Book Establishments, Printing funds, to *monopolize* the printing business upon a general scale, to supersede all the periodical works, or newspapers in the Country, by issuing from the "MOTHER PRESS," to govern all the rest, *nationally*, with the concomitant *branches* thereof, in the different *States* and *Counties*, to be executed like clockwork, whereby all the rest shall be reduced to *Pauperism*, or turned to some *other* business, to procure bread!

And thus the Trader and the Tradesman, the Doctor, the Lawyer, the Schoolmaster, &c. &c. must by mutual understanding work against others, wherein it would be their interest, into each other's hands, to reduce to beggary all the *non-conformists*, as paupers, to live on charity, obedient to *their* imperious commands.

So that none must buy or sell, but those who have the "Mark of the Beast."

Thus to influence the different *parts* to become one "*whole*," by AMALGAMATION, from circumstances, causing them, as individuals, APPROXIMATE, from *necessity*, if not of *choice*, to build the Political house of Church and State, and keep the wheels a running!

Some by *starvation*, reduced to pauperism. Some from *interest*, and some through *fear* of PUNISHMENT!

A few Lawyers, by agreement and design, may reduce almost any man to poverty and destruction. An accusation raised—a claim made—he imprisoned, and property seized. Question—How can he help himself? Counsel and friends

may relieve him. But Liberty, Life, and Property, are in the power of some men, unless God interfere in behalf of those they oppress.

A man, with money, may prove any thing.

See that man, with a shining half boot, containing a "*straw.*" Tapping him on the shoulder, slipping a guinea in his hand, inquiring, "Will you swear for me?" as they walk one side. "O yes!" "What do you want me to swear to?"

Former circumstances being cited, as a precedent, becomes a Law—a Law of this kind, by some precedents for a pattern ancient or modern, may be found fitted to every case. And provided any *new* case should be wanted to prepare a *law* to promote AMALGAMATION, it would be an easy matter to produce a prosecution on some innocent inoffensive individual, for that object and end.

The associated Judge understands the play—he explains what he calls Law; the *Jury* are instructed what verdict to give, having no JUDGMENT OF THEIR OWN, they do as the Judge says—act as his PUPPETS, by obeying his *command.*

The man is fined and punished, then hissed by the populace, who have no *sense* of RIGHT, and of course, have no MIND or SOUL of their own!

Thus in Church and State a very few men sway the whole multitude, who act from the impulse of the moment, without REASON why or wherefore.

Hence the aptness of the "Essay on a World *without Souls*, addressed to a world *with Souls.*"

Corrupt hearts, for party purposes and self-interest, love *treachery* to accomplish it. But John Bull and brother Jonathan, with all mankind, despise the *traitor.*

You attempt to deceive a noted *liar*, and he will revenge upon you because he respects the truth if he does not possess it.

Also, cheat a knave and he will resent it, knowing that truth, justice, *fidelity* and humanity, are proper virtues for all to possess, and bring forth, in all their fruits of practice.

But this doctrine that some *Public Characters* evince by their practice and profession, (taking their own word for it) that no *Oath* is binding, except made before a magistrate in FORM of Civil Law, is pernicious in its consequences.

For if an Oath is not binding, neither can a *Promise* be; and if not, why fine the man for a "*Breach of Promise?*"—The *woman*, to be sure, may be "ANTI," break her promise for marriage without a penalty, but the man must be fined in a heavy sum.

Such principles for doctrine, (taught by preachers, who profess to teach the truth of God in *fidelity* of heart,) must tend to corrupt the minds of *youth*, who generally imbibe *first notions*, which are apt to grow up with them, and become a trait in their after life, characteristic, to the great injury of society.

For such ideas generated in the breast of youth, that no contract is binding, except made in *form* by Civil Law, destroys all force of *moral obligation* from the mind; and thereby, to fling off *moral restraint*, as it relates to society, unless you come under the lash of the law, is to open a wide field for iniquity; and will prove in its consequences, ruinous to society.

For where can you place confidence, where no obligation is felt?

The *Pope* was the first Anti Mason of late years, in which he denounced them, by his Bull, as Heretics—assigning, as a reason, their requirement of a belief in one God, without descending to particulars as it relates to *Creeds*; as though a Protestant could be saved as well as a Catholic.

The second appearance of the Anti, was the Inquisition of Spain, after the return of Ferdinand VII. to the throne—allowing Free Masons, Jews, and Heretics, only forty days to come in and make their recantation, or share all the horrors of the Inquisition—from forty to fifty thousand persons were imprisoned in monasteries and convents, there not being other prison room sufficient to contain them; and most of those poor wretches have never been heard of since.

The third Anti appearance was called the "Holy Alliance," or the Unholly League, who declared "that the principles of Liberty were systematically prevailing as exemplified in Naples—and a fire-brand of it had got into Greece." Numbers of the Masons were executed not only in Spain, but at Rome and Naples also.

The fourth appearance of Anti, was by the Priests in Spanish America, to prevent Light, and to keep up the old order

of things—Ignorance, Superstition, Darkness and Bondage, for self-aggrandizement.

The fifth appearance of Anti, was by Alexander of Russia. He began his reign under favorable auspices, with a prospect of enlightening the dark, northern, savage regions. On the fall of Napoleon, he invited the Buonapartists, who were afraid of the Bourbons, to come into his dominions.

Several hundred thousand of the brightest talents, and greatest genius, were drawn to his Empire from several parts of Europe. After holding out objects of inducement, to the astonishment of the world, his sun set in a cloud, and he died without lamentation, by his surviving observers.

For first, it appears he would bring back the dark ages of northern barbarism, by destroying the good principles he had suffered to begin, as it relates to Literature, Liberty of Conscience, Bible Truths, and Historical information.

And secondly, would moreover require perjury of those whom he had invited to come and settle in his dominions, and officiate under his government. Also more than one hundred thousand were commanded to quit his dominions within a given period, under painful circumstances, beyond the possibility of compliance.

Alexander fell asleep, in the way of his forefathers, a just retribution according to the view of that Hand, which from time immemorial has interfered in the affairs of mortals, by rendering retributive justice, according to the declaration—"That which ye measure to others, shall be measured to you again." However, fourteen thousand Masons disappeared by human power—and where have they been heard of since?

The sixth Anti appearance is in the United States, who are infatuated under the idea of "Religion and Politics," like their forefathers, who hung the Quakers for Heresy, and in their FANATICISM and DELUSION must hang the Witches too.

And thus bring back, as blue skins, the "BLUE LAWS" of former days, with a kind of INQUISITORIAL SPIRIT—as if the days of Barbarian Darkness and Oppression must be brought to deluge and overflow the land, in order to accomplish, by every stratagem possible, TWO ORDERS OF MEN—one to be favored, and the other oppressed.

The doctrine of "EQUAL RIGHTS" is plainly the fundamental principle of these United States, as exemplified in the

Declaration of July 4, 1796, with the letters of General Washington, to Congress, during the struggle; and also the Constitution, in the Federal Compact, on which the General Government is bottomed since 1789.

General Warren, who fell at Bunker Hill, was the first leader and chief head, in his day, of that ancient Institution through the northern States.

General Washington was his successor—and although he advised against secret societies, when speaking of political affairs, which shows he must have referred to societies of a political nature; but he was the friend of humanity, and of course he could never have referred to humane societies; as his letters to the Masonic Fraternity fully exemplify, and moreover his continuing in the official capacity, as head of the Society, both subsequent to that day.*

After him, De Witt Clinton, whose public character is well known, continued the office to the end of his life.

Many of the Anties are strong Jackson men, and voted highly for him, who stands one of the first on the list, and yet are striving to ruin the citizens' community, who are of the same craft.

And those "ANTIES," have the eggs now in "embryo," within their nest, to hatch a Political "EQUESTRIAN" Statute, impregnated with that principle, socially, which Washington in his "FAREWELL ADDRESS," advises the citizens against, as being dangerous to society.

And if the calmness of the Public Mind, with that GOOD Principle of COMMON SENSE, should be exercised JUDICIOUSLY—as to prevent confusion, delusion, fanaticism, convulsion, anarchy, and TYRANNY—it will be a happy thing, to transmit former privileges to generations yet unborn!

27th—INQUISITORIAL LAW.

The Catholic Miscellany, printed at Charleston, S. C. April 17th, 1830. Vol. No. 42, when pleading for the Inqui-

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* The Letters to the Grand Lodge are still extant, where, the dates may be seen. The Charter of the Lodge in Alexandria, from the Grand Lodge of Virginia, to George Washington—and also the Mallet with which he laid the Corner Stone of the CAPITOL of the United States, are both now in the District of Columbia!

sition, says, "A sense of duty obliges me to say that a HERESIARCH, an obstinate HERETIC, and a propagator of heresy should indisputably be ranked among the GREATEST CRIMINALS!" "Though Congress have no power (quoting the Constitution) to establish Law Religion, or curtail the privileges thereof!"

In the case of *Hogan*, at Harrisburg, it is clear that the Assembly of Pennsylvania were intimidated, and dare not *act themselves!* there being 40,000 Catholic voters in that state at that time.

1. "ECCLESIASTICAL" Law is plead for in this land, whilst the "COURT OF INQUISITION" has raised the bodies of heretics and burnt their bones in other countries! Have they here and there any *secret* places for the same *use* in the United States of America?

2. By "*ex post facto*" Law, passed specially for the purpose by the British Parliament, to raise and *hang* the CARCASES of Oliver Cromwell and three others, and afterwards to bury them under the gallows, which some say, this "POLITICAL INQUISITION" never had carried into execution; but *G. Fox* tells us he saw the carcass of Cromwell hanging at Tyburn!

3. Astonishing to common sense, that a "CIVIL INQUISITION," by a legislative act, should be introduced in the U. States—and the Inquisitor, by the Grand Jury, should attempt to INDITE the ASHES of the DEAD—the late Governor of N. Y.—HUSH!

CONCLUSION.

After having hinted many things, called Law, the consequence therewith connected; I would make some few remarks by way of reflection.

First. When the Judges are on the Bench and a *Jury* in the Box, to hear the Law expounded—that they may judge of *facts*.

The Judges are divided, in opinion, two against one, what Law is? But if one of the two had joined on the other side, then the Law would have been the other way.

Hence, what is called Law, is just what happens to be the notion or whim of him or them, who happen to be upon the Bench.

And those who are associated in the *Farce*, to act the part of *Puppets*, called *Jury*; who are considered to have no Judgment or Opinion of their own; but must find such a *Verdict*, as the Judge directs.

Now admitting this to be the fact, it is a plain case, that the whole Scene is but a Farce, and a Sham, and also a mockery of Common Sense.

The Inquisitorial Court of Ecclesiastical Authority, tell us that they are Holy and Merciful—that they put no man to death; but it is the Temporal Power of the Magistrate, who burns the obstinate Heretics to keep the Church pure.

But it is a plain case that the temporal power, in such cases, is on the *tool* of the other, for a *cloak*, being nothing but a name for a come-off or covering, to save others, in appearance, from the stigma of cruel murder.

And it is now equally clear to a discerning mind, provided that our countrymen, our fellow citizens, are dragooned away from home, to act as mere *puppets*, only being a show for *appearance sake*—as if they were a rational Court of Judiciary; but in reality must be *deprived* of that sphere of action, to be the mere creature and *tools* of another. I should think they had better stay at home, and save trouble, time, and expense—than to consent to have such deliberate *mockery*.

And if we should adopt the Spanish mode at once, there might be some propriety.

First. If a man is wanting to appear before a *Tribunal*, he is sent for and comes voluntarily, without being dragged by the Peace Officer's dog, in irons.

Secondly. There are no puppets to pay, for expenses; but Judgment is given by the Judge.

But I would that all my fellow citizens, who may be called to act as *Jurors* may never consent to be *imposed* on, and be degraded to a level with *puppets*, as creatures for the *tools* of another; but seriously consider their *dignity*, as *Rational Beings*, and endeavor to perform a considerate part, agreeably to their OATH, *judiciously*, as they who have some reason, possessing a judgment and Soul of their own; like responsible Agents, who expect to give an account for the deeds done in the body.

As it relates to Law Characters. Consider the poor innocent witness, to impose on them, where simplicity exists, to

confuse their minds, and harrow their feelings, is a thing which ought not to be practised. Also to *entrap* the *unwary*, and bring the *Poor* into *debt* more than the just debt amounts to. Candor would say, tell them it would be gain to them in the sequel, to lose the whole without a struggle, rather than to recover it, in such a case.

Moreover, in pleading—remember your Clients have feelings, which need not be harrowed by being *blackguarded* by the opposite side, while your *brother*, is treated with all due respect.

And remember that ye tempt yourselves, when you study to deceive on the *case*, and misrepresent the same, to gain the point. But perhaps you will say—" It is my *trade*—I am hired and paid for doing it," and of course feel bound by your oath, to be *true* to your client—and unless you do your best, will violate the contract upon the oath!

Well, then you have your reward! And I do not wonder at the price; but remember it is only for this world.

What can be the meaning of the Prophet—where he saith:

" Woe to them that call Evil Good and Good Evil! that put Darkness for Light and Light for Darkness; and Bitter for Sweet and Sweet for Bitter!"

In Civil cases and in Political affairs, as a Citizen, I feel to warn you. To consider how you act and what you do—as it relates to yourself, your fellow citizens, and neighbors, and to the public at large, in a social point of view.

As it relates to the Candid and Judicious People, in these days of excitement, who are clear of Party Spirit—you will save yourself much trouble and expense, by concerning yourself about that which you are ignorant of, and of course, are incompetent to exercise and determine judiciously about it.

I would give my counsel to such, as a friend, to let it alone.

For if the Balance of the Principles of 1776 be overthrown in this Country, then surely, the Palladium, which is the Pendulous Regulator of our national safety, is gone—and the surety and doctrine of Equal Rights driven from those shores, and banished from the World. For where else do they exist, or where can they be found in a social point of view?

Before the conquest of England by William, one of his predecessors, viz. King Athelstane in 926, gave a *character*

to a certain Society in York. Hence the origin of the well known phrase—"Ancient York Masons." And the King's brother, *Edwin*, was the Grand Master.

Some laws in succeeding reigns, were passed against them. When the Grand Lodge was convened at York, Queen *Elizabeth* sent some of her confidants, with a military force, to seize them with their papers, and bring them to her. But some of the leading men being *initiated*, made a favorable report to her Majesty, so that the opposition died away.

When a boy, I heard my father read of our people being carried into Algerine slavery; but some were *let off without ransom*, whilst others were retained and redeemed at the public expense, which made an impression upon my mind.

But I had my prejudices as well as others of my day, without proper notions or judgment on the subject. And probably I should have carried them with me, to my dying day, had it not been for the following circumstances.

When in Rhode Island, 1824, in my sleep, I thought myself in a *Masonic Lodge*, where I received the first degree, after which I stood up to give them an address, in doing which I waked myself up. A strange weighty exercise—sleep fled—early I crossed the ferry to Warren, where I related the circumstance at breakfast—noticed the countenance of some present, which appeared to be an *index* of the mind—concluded they were masons—on inquiry found it to be so.

Then I resolved to see the difference betwixt dream and reality the first opportunity, which soon presented at Bristol. I anticipated, step by step, and was not disappointed, the circumstances answering to my dream.

And travelling on, I have found no cause to repent my journey through the degrees of Masonry's ancient and modern steps; but find the *Principles* to be such as I would wish to *Treasure* in my *Heart* and Practice in my Life to my dying day—as I now see and feel.

The antiquity of it, the *date* and circumstances attending the origin of the several degrees; the *parts separate* and *taken together* to form one *whole*, there is a *chain* and a *harmony* in the institution; common opinion and assertion to the contrary notwithstanding.

It is noble in its administration; to think, and let think, beyond the narrow contracted prejudices of *bitter sectarians* in these modern times.

In common with other citizens, to do good to all; but those of the Brotherhood have more especial claim.

It is a general or universal language, fitted to benefit the *poor stranger*, which no other institution is calculated to reach by extending the beneficent *Hand*.

The World is indebted to the *Masons* for the *preservation* of the former part of the Scriptures, down to *Solomon's* day, as exemplified by Ezra, or Esdras, as a kind of repository for the transmission of generous principles for the benefit of mankind.

Even the modern degree, called the "*Mediterranean pass*," known all around the shores of that Sea, existed anterior to the *date* of the "*Knights of Malta*;" taking its rise at the capitulation of the *Isle of Rhodes*, which island had been maintained for 200 years by the Christians after their expulsion from the Holy Land, against all the power of Turkey, which is near 400 years since.

The Wooden Mallet, now preserved in the English Museum of *antiquities*, as a curiosity, because King Charles 2d, used it in the ceremony of laying the *corner stone*, publicly, of St. Paul's Church and Masonic Hall, upwards of 150 years ago, shows the folly of some who attempted to assert its origin, subsequent to that period, arising from the delusion of the "South Sea Company," 1720.

The Statute of Henry VI. of England, the third year of his reign, interdicting Masonry, perhaps about 1425 is not brought into view by the "*Anties*."

The Missionaries in the *East*, have found the benefit of their having been initiated into this ancient institution, (while in the *West*) among the *Hindoos*—when otherwise, even their sacred office and character, would not have preserved them.

Other Societies strive to make disciples, by proselyting, but this does not. Others *beg* your money, when out of their society, or belonging to another, but this does not. But in common with other societies and the public at large, they show their equality in paying their proportion of the *poor taxes* and also, the *general kindness* to the *neighbor's distresses*; yet over and above all that, they aim to help each other with *their own money*, which is not begged from others, but is the fruit of their own earnings. And provided they wish to extend their own institution beyond the little narrow

contracted prejudices of local societies, "*Who do they injure?*" Let Truth and Justice answer the question?

Supposing a "Royal Arch Knight Templars' High Priest," should drop a few hints to all whom it may concern!

"Don't give up the ship" but in the storm lay to; the gust, when it comes to its zenith, must lower away, and then set your sails and steer your course. But learn the lesson—mind what characters compose your *Crew*, and see there be not too many raw hands "admitted" for the voyage. But, while you have this opportunity, purge your decks of disorderly and improper members, by seeking a reformation, to *correct* whatever is amiss, that the institution may not be injured by those who are unworthy.

Signs always denote *Substances*—and the substance is *beyond* the sign.

There was an outward *Stone* Table; outward Manna, and an outward name written—kept from those without, the Gentile World.

But there is a "hidden manna;" a "living stone," and a "new name" written, "which no man knoweth but he that receiveth it." Christ revealed in the heart, by the Spirit, is the true *knowledge* of GOD!

To go no farther than the *signs* is to be only what may be considered as a mere nominal, outward court worshipper—a formal professor.

But those who study and pursue the true principle, to enjoy it inwardly, will find a sublime *Theory;* an interesting study, refreshing, sweet contemplation, worthy a rational being, above the brute creation which has but animal contentment; but you may study God, enjoy God, as an inward and spiritual WORSHIPPER, anticipating the joys of the world to come.

The conclusion of the whole matter, "Fear God and keep his Commandments," which are "Repentance" for Sin—the exercise of FAITH in the Lord Jesus Christ, and to "Love the Lord with all thy Heart, and thy neighbor as thyself," practically, doing to others, as ye would they should do to you, and thus lay up Treasure in Heaven.

END OF THE LAW!

P. S. Perhaps some will conclude that the *hints*, on the subject of "LINKED COMBINATIONS," are only fanciful ideas of "*Crazy*," hatched up to make the World wonder!

But whoever will notice the ADDRESS of Lyman Beecher, and his calculations and remarks, of which the following is a part (published some 12 to 15 years since) will discover the *seed* in "EMBRYO," and then compare it with the Methodist Newspaper called the "Christian Advocate and Journal," &c. dated August 15, 1828, vol. 2d., No. 50, or whole number 102, headed "*Murder will out*," and signed "A LAYMAN," and vol. 3, No. 17, or whole number 121, page 66, dated December 26, 1828; with Critical Remarks on the "Christian Spectator,"—also March 6, 1826, page 107, "secret exposed," will find that "*Secret Society*." FIRE gives REASON for some *smoke*; and hence the reader is requested to *re-peruse* the preceding work, and let it go for what it will fetch, without *imputing* to the AUTHOR "intended misrepresentation," or a design to calumniate any one *individually*, but only to call the *attention* of the PUBLIC to things of a PUBLIC NATURE; wherein I conceive the *public* are generally and GREATLY interested, and not any thing PERSONAL is *meant*.

LYMAN BEECHER, one of Governor *Strong's* stamp, being minister in the Congregational or Presbyterian order, has made a calculation on the state of religion in all the *United States!* beginning with *Maine*, goes on thro' the several States in rotation, and ends at *Georgia*, with the following words.

"The population of Georgia is 452,063, while in the whole State there are not to exceed 10 ministers who are qualified to preach the Gospel, leaving 442,433 of the population of that State DESTITUTE of such instruction as God has decided to be proper for the salvation of men! A small portion of this destitute population of the land is enlightened by a feeble glimmering from UNEDUCATED men!" Such, then, is the state of our Nation; more DEPLORABLY DESTITUTE OF RELIGIOUS INSTRUCTION than ANY OTHER CHRISTIAN NATION UNDER HEAVEN."

"What shall be done?" "something more than ever has been done."

"There is a state of society to be formed, and to be formed by an *EXTENDED COMBINATION* of *INSTITU-*

TIONS. Religious, CIVIL, and literary, which never exists without the CO-OPERATION of an EDUCATED *MINISTRY.*"

Thus, after showing how many ministers, according to the number of people, there are in different nations in Europe, England, Ireland, Italy, SPAIN, &c. and drawing the inference that *America* is in a more deplorable state than any other, as above, concludes, if it should degenerate for 70 years to come as it has for the 70 years past, that it will be on a level with Heathens—hence "the *NATION* must be awakened to save itself by its own exertions, or *We*" (i. e. Strong's men) "are undone." "The newspapers, the tracts, and magazines, must make the *PRESS GROAN* to communicate our wretchedness—and from every pulpit the trumpet must sound *LONG* and loud—* * * *"

Combinations unite like streams in one river to educate—and if the educated will not preach *Calvinism*—or to be *tools* of the ambitious—they must return the money paid for their education.

He admits of none being "ministers of the Gospel," but those of his order of "*educated men.*" And at the ratio of one for 109 persons, would require 8000 according to the population of 8,000,000—but 5,000 are wanting, as his kind of ministers do not exceed 5000. Thus, a snake in the grass!

THE COUNTERFEIT "MISSIONARY" OR SPURIOUS PRIEST.
ACCORDING TO LAW.

Ignatus born somewhere, no matter where,
Train'd up in school, and taught to say his pray'r—
Tir'd with his task at the Academy,
Jumpt over all to university—
The books he read, read them, laid them down:
But little wiser when his work was done.
But College pedantry bare such a sway,
That soon he gain'd a soaring *diploma.*
Daub'd like a knight, on the commencement day,
Gladly he quit his task, and went his way!
He thought of DOCTORS—LAWYERS—*Prince* and PRIEST

And made remarks in *earnest* or in *jest*
Should I be DOCTOR, I must stem the cold,
And break my rest, to gain the shining gold;
Must make my Patients think their *lives* and *blood*,
Are in MY hands, or I can do no good;
Where men believe in *witches*, witches are;
But where they don't *believe*, there is none there;
Where men *believe* in doctors, doctors heal;
At *sight* of whom the Patient easy *feel*—
This way of getting money, is a risk—
I judge 'tis better to become a PRIEST.
Should I be LAWYER, I must "*lie* and *cheat*;"
For "*honest lawyers have no bread to eat!*"
'Tis *rogues* and *villains fee* the Lawyers *high*;
And *fee* the *men whom gold* and *silver* BUY!
Should I be STATESMAN, I must use disguise;
And if a *Prince* hear nothing else but lies;
State *tricks*, *intrigues* and *art*, would me surround,
And *truth* and *honesty* would ne'er be found;
All things considered, 'tis no airy jest—
I am resolv'd to be a SACRED PRIEST;
Preaching has now become a *science* and a *trade*,
And by it many grand estates are made;
Whilst others labor *six days*, and I but *one*,
And for *that* day's work, get a *pretty sum*;
For *fifty-two day's labor*, in a year,
The sum of *two hundred pounds* my *heart would cheer*.
Ignatus, thus resolv'd to rise by rule—
Unto a *Great Divine*, he went to *school*;
The SCIENCE of *Divinity* he did engage,
And read the sacred volume over, page by page!
The Bible was so dark the style so poor,
He gain'd but little from the sacred store—
POOL, *Whitby*, *Henry*, *York and Gill*,
He *read*, to find what was Jehovah's will;
Gravity, Rhetoric, Oratory and *pulpit airs*,
He studied well, and how to form his prayers.
At length his *Master*, gave him commendation,
That he WAS QUALIFIED TO PREACH SALVATION;
And with the commendation, gave him more than twenty NOTES.
Which he had *preach'd before*;
These for his model, and his learned *guides*.

Help'd him to FORM his works with equal sides;
In *composition*, he did *pretty well*;
And what he could not read, he 'd *softly spell!*
A day appointed for him to perform,
Notice was given, and many *took the alarm!*
At the distinguish'd hour, the PEOPLE *come*
To *hear* the "*will of God*" REVEALED TO MEN!
At length, IGNATUS came, *all dress'd in black*,*
With "sacredotal band," and *three sharp'd hat.*
Under his arm, the *Holy Book* appear'd,
In it, was fix'd the *notes* he had prepar'd;
He *bow'd* and *bow'd*, then to the pulpit steer'd
Went up the stairs, and in the *desk* appear'd;
First, he address'd the throne of God supreme;
His Master's pray'r new model'd did for him;
Fifty-nine long minutes, prays and repeats—
He clos'd and all the People took their seats;
The sacred volume next, he gravely spread,
Before his eyes, upon his *elbow bed*;
And so it happen'd that *Ignatus* hit,
The very place where all his *Notes* were writ;
His text he told, and then began to *read*,
What he had written with a schoolboy's heed!
If he presum'd to look upon the *folks*,
His *thumbs* stood *sentinels* upon his *notes*,
Short were the visits which his eyes could pay:
He watch'd his notes, lest he should miss his way!
At the conclusion, with an angry tone,
He said *his* gospel came from God alone!
From this the Preacher travell'd around,
To see where *glebes* and *salaries* were found;
Many LOUD CALLS he had where land was *poor*,
Where men were *indigent* and had no store!
The calls he heard, but gravely answer'd ON!
To other places, "GOD CALLS ME TO GO!"
At length a *vacant* place, *Ignatus* found,

* When the translators came to the word "*Chemarims*" Zeph. 1. 4. 1. d. some scrupulous Scots inquired of King James what they should do? For it is against us! The King replied, put down the *original word*, and let it go; for the *People* then won't know what it means!

Where LAND was GOOD and wealth *did much* ABOUND!
A *call* was given—which he did then embrace;
"*Vox populi Vox Dei*," was the case!
A handsome *settlement* they gave him for a farm;
Two *hundred pounds* a year, *and weed to keep him warm!*
All things made ready for his "*Consecration*"—
A *Rev'd Council come for Ordination!*
The candidate was first examined well,
To see if he in knowledge did excel;
The first of John he *hum'd* and *hamer'd* through—
Some things forgot, but most he *never knew*;
But as he'd spent his time and money both,
To fix himself to wear the *sacred cloth*—
All things consider'd, 'twas believed that he,
Was a *proficient in Divinity*.
"*Lineal succession Rights*"—were then performed,
Their hands impos'd—IGNATUS *greatly* WARN'D—
The sacred care of all the flock to take,
In LOVE! BUT NOT *for filthy* LUCRE SAKE!

ORTHODOXY AND HETERODOXY, OR NOTIONS AND WHIMS!

A man, Painter, wandered about in a seaport town, on Sunday morning and heard Dr. Hopkins, on HOPKINSIANISM; in the afternoon, he heard Dr. Ganoe on his CALVINISM; and at night, heard a Universalist, on UNIVERSALISM.

Went home, painted a Caricature; Heaven above, Hell below, Earth betwixt, with a ladder from Earth to Heaven—on the top of which, Hopkins stood, with his head in the other world, seeing the happy host elevated with joy, on viewing the torments of the damned. Hopkins off with his hat, partook of the scene, and shouted *Huzza!!*

Then Dr. Ganoe, just behind on the ladder, with his Calvinism in the *rear* of Hopkinsianism; and then a Universalist, at the *foot* of the ladder, with a flat-iron, SMOOTHING IT ALL OVER.

☞PAUL—"5—words in a *known Tongue.*"
REPENT—BELIEVE—HOPE—LOVE—OBEY!

Why set your heart on things on earth,
Or plume yourself in wealth or birth?
What bliss can these afford?
Will they prolong your fleeting breath,
Or rescue from the jaws of death?
Their supercilious lord.

Do not the rich as well as poor,
Find death still knocking at the door?
Or does he less invade
The lofty castles of the great,
Shining in all the pomp of state,
Than poverty's low shed?

Remember then, how soon you must
Yield unto death, and in the dust
Your empty honors lay;
Your years with swift, tho' silent pace,
Slide on, nor linger in the race,
To bring the unwelcome day.

When naught on earth you call your own,
Will follow you to a world unknown,
Your every dear delight;
Your house, your land, your pleasing wife,
With all the comforts of this life,
Shall vanish out of sight.

Not one of these spreading trees,
Planted by you to catch the breeze,
And form the cooling shade,
Their short-lived master will pursue,
Except the cypress be your due,
To death once sacred made.

No wealth nor birth, relief in hell
Could yield, where lordly Dives fell,
  Involv'd in torments ire;
Of all his vast, his boundless store,
No mite is left him to procure
  One drop to quench the fire.

That such may never be your end,
By this be warn'd in time, my friend,
  This mammon god despise;
And make the Living Lord your stay,
That when this world shall fail, you may
  Have treasures in the skies.

APPENDIX.

The Roman Catholics in the United States, by computation, in round numbers, may be	800,000
Presbyterians of all kinds, and communicants, *pew holders*, &c. say	1,000,000
Quakers,	300,000
Church of England,	200,000
Methodists of all kinds,	500,000
Baptists of all kinds,	400,000
All other Societies.	1,000,000
Making	4,200,000

Which estimate, allowing the whole who are attached to some society by prejudice or from education, to amount to 5,000,000, would leave about 8,000,000 otherwise, if the aggregate of inhabitants amounts to 13,000,000 souls in the United States.

It hath been said that "LORENZO DOW belongs to NO BODY;" also that those who belong to "*no body*" are "*Dowites*," and of course belong to him!

Now, admitting the above statement to be correct—then (after deducting 3,000,000 of colored people who belong to others) there would be a balance of 5,000,000 left for ME, which I take the liberty of addressing—first, as a *Citizen*, and secondly, as a Christian!

As a Citizen, I admonish you—I warn and entreat you to be calm and dispassionate in all your *social* and *political* views—be, very deliberately, TRUE AMERICANS!

Watch the *officious*, designing, ambitous Courtiers! Be not used as tools—cat's paws, and *puppets* for non; but as people of reason and sense, act and possess a JUDGMENT and SOUL of your own!

See that the *Constitution* be not invaded and violated with impunity, by your Rulers, and sects and parties, for the sake of Church and State—Law Religion—the greatest curse that ever befel the World!

As a *Christian*, I expect *slander*, from those * * * * * bigots, either in Church or State, and opposition from them in various ways; but, my counsel is, take Eternity into account, by a serious, considerate examination how it stands between God and your soul!

Avoid what is wicked and dishonorable, seeing it is the *motive and spirit* which gave character to the ACTION.

My advise to you, each and all, is to be guarded against sectarian prejudices, bigotry and bitterness; but lead a life of Prayer and Watchfulness and Spiritual Devotion, that you may enjoy, by the communication of the Spirit, Jesus Christ revealed within—the Hope of Glory!

L. DOW.

District Columbia, May 20, 1830.

PROGRESS

OF

LIGHT AND LIBERTY.

SIXTH EDITION, IMPROVED.

I. HISTORICALLY.

SUPPOSING that an infant was lost in a desolate wilderness—found by an animal, and nursed until he arrived at the age of twenty years—then found by hunters, and brought to a company of gentlemen of different dialects—what language would he be able to converse in? A moment's reflection would negative the whole—as some instances might be cited, to exemplify—which shows that language is not an innate principle of nature, but acquired wholly by art, from each other; hence his animal could not teach or learn him.

Again—Suppose a child born into the world asleep, and should continue in that state till he arrived to maturity, and then should awake with the full powers of his intellectual capacity and strength of mind; beholding august nature with its beauties various forms and different modes, presenting to view! What must be the feelings, exercise and sensations of that person? *Wonder and astonishment!*

Here the question will arise—Who learnt the first man to talk? seeing he had no parents to teach him. The Mosaic account gives us to understand, that the Maker of man gave man a law to keep. Common sense says, it must have been fitted to his capacity—which communication involves the idea of language, of course. Therefore it follows as a consequence, that the Maker of man learnt man to talk.

Moreover, in order that he might not be too great a wonder and mystery to himself, but that he should feel the force of his obligation and dependence on his Creator and Governor, as a responsible agent, it is reasonable to admit, that the Creator gave him to understand what had happened the *five* preceding days. This being once communicated to him he would be able to communicate the information to another in turn. What is obvious to sense, is a subject of knowledge; and what a man knows, he is able to give a rational account of. Of course, what he passed through subsequently, being obvious to his senses, and a subject of knowledge, he would be able to communicate *that* likewise—hence the scriptural account of man's creation and fall, is not unreasonable, but rational—to be admitted and believed.

But how did Moses find it out? who communicated it to him?

Adam lived 930 years; Methuselah lived 969, and died the year before the flood; the aggregate of 1899—yet, from the creation to the flood, was but 1656; which shows that these two patriarchs were cotemporary more than 240, or about 243 years—and in that time Adam could have given the communication.

The sons of Noah were born before the flood, and must have been cotemporary with Methuselah nearly one hundred years, or more—and surviving the flood several hundred years. Isaac was at least 50 years old when Shem died! —Thus there were but two intermediate persons between Adam and Isaac, to connect the chain of tradition, viz. Methuselah and Shem!*

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* A similar traditionary evidence was exhibited a few years ago, which may serve for an illustration. The Choctaws sold a tract of country to the United States, in the fork of two rivers, (viz. Tombigby and Alabama,) the Creek indians claimed the soil: evidence from neighboring tribes was called in, viz. Chickasaws and Cherokees—referring to a council of more than 100 years anterior—which evidence was not a transcript of record, but purely traditionary—and was mutually satisfactory to all parties. A generation of modern times, we suppose to be about 30 years—the intermediate 3—the first and present would make 5.

☞ Here notice the following correct relation for a period of 2553 years.

Adam was cotemporary with Lamech 56 years; with Mathuselah 243; with Jared 470: with Mahalaleel 535; with Cainan 605; and with Enos 695.

Noah was cotemporary with Lamech 995 years; with Methuselah 600; with Jared 366; with Mahalaleel 234; with Cainan 179; and with Enos 84.

Shem was cotemporary with Lamech 93 years; with Methusalah 98; with

Out of what language were the books of the Old Testament translated? Hebrew. From whom was that collection derived? From the Hebrews. Why were they called Hebrews? From Heber an ancestor of Abraham.

Noah 448—and after the flood with Abraham 150, and with Isaac 50—a period of 2158 years from the creation—shows how easy the creation and fall of man could be transmitted down to the time of Moses.

Isaac died at the age of 180 years, and in the age of the world 2288—and Levi, his grand son, who died at the age of 137, was cotemporary with Isaac a number of years—and was the great grand-father of Moses and Aaron on the father's side, but only grand-father on the mother's side; for the daughter of Levi was the mother of Moses. Amram the father of Moses, died at the age of 137—Kohath, the grand-father, at 133, who was the son of Levi—hence his grandson must have married his own daughter. Moses died at the age of 120, and Aaron 123, and in the year of the world 2553. After which Joshua took the command, and the judges in succession, to the time of Saul and David.

Whoever will notice the custom of Quakers in keeping a register of their marriages, births, deaths, &c. will find that 10,000 years genealogy might be traced back on the same mode, in a line of succession, intelligibly—also the statute laws of Connecticut would admit of the same thing, being founded on a similar Jewish policy. Hence the genealogy of Christ is not so objectionable as many would suggest; nor the Mosaic account likewise.

A similar line of events may easily be traced down in order and succession, to the time of Cyrus the Persian, and the return of the Jews from Babylon; in which time the Greek and Roman histories began—and which exhibit a chain of events to the time of our Lord, in the reign of Augustus Cæsar—to the commencement of "Modern History," and so to our day.

The idea of tide-water in drowning the Egyptians, is substituted to do away that of a miracle, by some. But let it be remembered, that the Isthmus of Suez is admitted to be but about sixty miles over. Hence, if tide water was in one sea, it would be rational to suppose it would be found in the other. But geographers and navigators annul the idea of regular tides in one sea, and hence may reject it, as it relates to the other.

When Alexander the Great, travelled from Europe to Africa, and built the city which still retains his name, then went towards India, he must have gone over once or twice near the Red Sea; and had there been tide water, why not they become acquainted with it? But we find that they were panic-struck, when they found the flood tide in the east; supposing the laws of nature to be reversed, and that the gods were frowning upon them. Hence it is plain, they were ignorant of the nature of tide water antecedent; and therefore none in those parts over which they had passed, and therefore none in that part of the Red Sea; which idea of course must be considered of modern date, and has no foundation in common sense for its support.

And the present state of the Jews are a convincing proof of these ancient relations of past events, being founded not in fable, but on fact, to the inquiring mind, who will give evidence its due and proper weight in the scale of reason—when he compares things with things, to see their fitness; connected with the inward convictions of the Spirit of God upon his mind; and would inquire after truth; and set with an eye to the eternal world; as one who would wish to make sure work to depart hence, in peace and safety; and insure a happy eternity.

important article Potatoe, in Hibernia, and also Egyptian Wheat.

Dr. Rush, I think, admitted that many of the most valuable discoveries in Medicine were made by Quacks, or in some accidental way, though at first opposed, because they do not belong to common theory; but the force and weight of truth cuts its way, and so finds admission.

The Indian in the chase invented the raft to pursue his prey—hence the improvement of navigation. The depth of water gave rise to oars where setting poles would not do; to steer through with a load and not get wet, gave rise to carving canoes and making boats; to save labor and go with speed and ease, the origin of sails.

Theory in the head, without practice, answers but a poor purpose in the different arts of life; while he who has not the theory at all by rule, only the practical part, will do and work wonders.

These observations when taken on the ground of possibility and probability too, shows how the world has been and might be peopled agreeably to geographical and the Mosaic account when done with proper allowances is correct with common sense.

The Choctaws and Chickasaws talk different languages, yet so nearly related are they, that they will make each other understand; which shows there was an original. So also the corruption of the French spoken by a Canadian, that a pure Parisian would not understand him at all; while he would understand all the Parisian meant.

Geographical with the Mosaical account, connect with common sense, cast LIGHT on things that we observe in the present state of the world.

God said "I will place my Bow in the cloud;" which expression would seem to imply that it was not there before the flood—otherwise, how could it be put there, there and then, for a sign?

The "Rain Bow," being accounted for on "natural principles," the question will arise, whether the "laws of nature," so called, are altered? Ans. No; not the principle; only the mode.

There is no evidence of there being any rain previous to the flood, but a "mist went up and watered the earth," which

was a substitute for rain; as is the case in some countries, to wit: in Egypt to the present day.

Dews, however heavy, even to wetting the ground copiously, never produce rain bows: of course there was not that cause of circumstances anterior to the flood, which exist subsequent; therefore the mode of things is changed in some degree and in some cases.

If there was no rain before the flood, what is now denominated the Temperate Zones, must have then extended far into what is denominated the Frozen Zones; so that they would have been habitable both for men and animals; and the "Mammoth" could enjoy that region, seeing there would not be those storms of snow, which have chilled the air for ages.

Again, it would appear that nature is altered in another respect, viz. The surface of the Earth. As though originally, the earth was like a crust on the surface, and the water in the centre; hence the propriety of the expression, "The fountains of the great deep were broken up, and the windows of heaven were opened;" which mode of expression would seem to imply that the water gushed out of their cavities; and an unusual quantity of vapor collecting above, descended as it were in torrents. Such a concussion must of necessity produce a great change at least in the face of nature. The earth must sink and fall in, in many places; while the surges must greatly affect others. The expression, "the waters assuaged," would seem to imply fomentation, going and coming, and must occasion currents.

These ideas being admitted, it would follow that the Earth in a great measure would be left in the form and mode we now behold it. Turf boggs of vegetables, and the oyster shell, might be found on the top of dividing ridges and the highest mountains.

The Temperate Zones must be circumscribed through the invasion of snowy chills. Also the Rainbow as another consequence would follow in the phenomena of Nature by virtue of the change.

Thus Sacred History casts great LIGHT on the things of Nature in a Geographical point of view.

In many parts of the world, and in almost every place where Rocks exist; we find them split asunder; the concave answering to the convex, as though they once had joined to-

gether. Here the question will arise, how came it so? Earthquakes could not do it. They may fling up rocks, but do not split them asunder. Then having reference to sacred history, we find them rent by the power of God when His Son Jesus gave up the Ghost. Thus the PROGRESS OF LIGHT.

The progress of Light was suppressed in a Geographical point of view through prohibition of Liberty; man being forbidden to search for Truth or think for himself as it relates to facts; but must admit what another shall impose, however absurd and ridiculous and contrary to common sense!

The man who admitted the Earth to be like a ball, must renounce his opinion, because another that was in high Ecclesiastical and Civil authority affirmed it to be like a table upon legs; and a recantation was necessary to save his life; and all who in those dark ages of Feudal times admitted antipodes, were excommunicated the church.

But at length the ambition of kings, through thirst for power and gold, encouraged the enterprising navigator to extend his utmost skill, in search of new countries; which soon outleaped the power of ignorance and superstition, and cast LIGHT upon their folly, and sent it down the hill, LIBERTY being obtained to think and improve in some degree, advancements were made in quick succession; though still improving.

Before the invention of the compass, navigators kept creeping along the shores; and lest they should be driven to sea, out of sight of land, it was common to carry a cage of crows. One being let go, would soar aloft in quest of land; and if any were in sight would make for it; which gave direction which way to steer for land.

When improvements were made, and the Spaniards sailed West for the Indies, the Portuguese could not solve the query, how it could be, their meeting there, when themselves had sailed East.

Navigation being improved, the trade was monopolized and claimed as a prerogative; under the idea that power constituted right. First by the Lydians, Pelasgians, Thracians, Rhodians, Phrygians, Cyprians, Phynicians, Egyptians, Milesians, Corians, Lesbians, Phœnicians, and then the Romans. When their power was broken, things went dark

and degenerated, until Venice sprang up, and Genoa; after which the Portuguese, and then Spain; after them the Dutch, and then by Britain. Perhaps it is reserved for America to demonstrate that trade is reciprocal, and the ocean the common highway for each and all; and thereby the affairs of nations and of mankind, shall be regulated, agreeably to natural justice and the relation and fitness of things.

The wilderness of the West remained unexplored; the map was incomplete. But the deficiency in some measure, has been made up and corrected by the Americans, in Clark and Lewis.

The Whale belonging to the cold regions, an American had sense enough for reflection, that, by parity of reason, they must exist in the same latitude of the South, as well as in the North: and in greater plenty, but not so wild; being strangers to the harpoon. The experiment answered his expectations; though the idea had been treated as wild and chimerical by others. The invention of the Steam-Boat began in America also.

From what has been exemplified in modern times, comparing the present with the past, we may at least hazard a conjecture on the future—considering the state of the world, the nature of man, and what he ought to be—or—even would be, if he could.

POLITICALLY.

The world was like a commonwealth before the flood. There was "*violence in the earth*"—which would imply a seeking for the mastery; which principle being involved in "*moral evil*," brought on the curse of God; as exemplified by the flood.

After the flood, the same ambitious principle arose, as exemplified in Nimrod, who laid the foundation for oppression in the kingdom of "Babel," afterwards called "Babylon." But the subject met Jehovah's disapprobation—hence the *confusion of tongues*—and the origin of different nations, of different dialects, by the dispersion therefrom.

The Philistines were an aristocracy; being governed by "five lords:" afterwards a monarchy prevailed.

The Hebrews were governed by a theocracy, founded in deocracy, instituted by the Lord himself. But at length they resisted his government, and must ape the other nations round about—so gave up their LIBERTY and FREEDOM for a king; which God gave them in his anger, and took away in his wrath!

After the third reign they began to degenerate; ten tribes were dispersed first—afterwards the others.

National abuses must be corrected or punished nationally. And as there will be no human dynasties in the world to come: this evil must be remedied here of course, seeing it cannot be done hereafter—but mankind will then be judged as individuals only.

The subject thus viewed, will justify the ways of God to man, in the dispersion of the Hebrews, from generation to generation, for ages in succession.

The Hebrews are the oldest people upon record; and they are a distinct people. Their mode of worship is peculiar to themselves; and their practice corresponds with the writings of Moses—which shows they are descendants of his cotemporaries. And from those Hebrews we derived the Old Testament—translated from that language. The "*seventh part of time*," so extensively, being considered sacred; and thereby fixing the customs of different nations in succeeding ages. The Mahometan keeps Friday, or sixth day—the Hebrews the seventh day; and the Heathen and the Christian, the first of the week—shewing the antiquity of the custom, and corresponds with their account of creation.

Their annually attending the Passover, in memory of their coming out of Egypt, corresponds with the Americans, annually celebrating the 4th of July, in memory of the Declaration of Independence, on that day, in 1776, and what would we think, should we a few thousand years hence, return back to this world and find a man calling that act in question, as it relates to the origin and cause? Was he to deny the fact, and say there never was such a man as G. Washington; and that the United States were never subject to Britain: what should we conclude? The idea is a mocking of common sense! And equally fallacious is the rea-

soning of those who deny the validity of the Old Testament, with the man Moses, and his transactions.

The Hebrews had greater light and liberty than their cotemporaries. They were accountable for the use they made of it. The rewards and punishments were of such a nature, annexed to their law, that none but God himself, as the executive, could possibly execute; as the twenty-eighth of Deuteronomy exemplifies, when compared with the history of this people.

Another mark and striking evidence of the distinction of this people, is the remarkable treatment they met with among all nations, except America. No government admitting them as citizens, or owning them as subjects, but treating them as outlaws and vagrants.

In Russia, a Hebrew cannot hold any land, unless he will renounce his religion. And there are in England statute laws to the same purport. In Spain it is death to be of Hebrew extraction. And in Italy they cannot live in convenient dwellings, but in garrets and cellars; and must wear a badge of distinction, to denote their degradation.

Among the Mahometans, a step below the Christians in degradation, as exemplified both by history and practice; as well as when our people were in captivity at Tripoli and Algiers! The American unable to bear his burden; a Hebrew was compelled, in an arbitrary manner, to endure it for him.

Among the idolatrous Hindoo Pagans, where the name of Jesus is scarcely mentioned, they are held in greater ignominy than by the Mahometans or Christians, so called.

The Greeks are a modern people to the Hebrews; the Latins are more modern still, yet have but a name in society. These things, when taken in conjunction, are a striking evidence that God governs the world, and is the punisher of vice, as well as the rewarder of virtue; apportioning the punishment to the magnitude of the crime, which depends on the abuse of power, and the talent or degree of light given.

Here it may be remarked, that these things cast light on the ix. of Romans, connected with the x. and xi. chapters—which subject will be considered in its place.

The Greek and Roman empire flourished in the days of their Republics; when they had liberty to improve and

acquire light. But after those days were expired, under monarchy, they, like the Hebrews, degenerated, and went down the hill; until the country was deluged with darkness, and overrun by those invaders from the Northern Hive—who were like the Cossacks of A.—or the N. A. Indians: and brought in the feudal system; when no man was considered free, but the despotic tyrants, whose will was a law; and he would be the accuser, judge and jury. The people were his vassels, or kind of slaves, and there was no such thing as expatriation; of course, when he sold his estate, he sold the people with it. And moreover, the title and power of a king were very little more than nominal, being dependent on those nobles, to comply or resist at their pleasure.

This gave rise to incorporations, and chartered cities, which would render some independent of the nobles, and form a kind of republic, subject to the king. These corporations began in France, were followed in England, and have been adopted by most of the nations of Europe. This gave rise to what is called a third estate, or Commons.—These have been used by the nobles to break down the power of the monarch, or by the monarch to break down the power of the nobles.

The remains of castles occupied by those "freemen," around which their vassals settled for mutual safety to him and them, are still visible in all the countries of Europe.—The art of war was the science of the day—and that, with hunting, was their chief diversion.*

But at length an old book or *pandects*, containing a code of the Roman laws, gave rise to that study—and was in vogue so great as to become an order of nobility, titular, in some degree: hence titles were issued, and are still practised in these modern times.

Proper notions of evidence, and trials by jury, have been the result—and justice more attainable by the common people.

When liberty of conscience was denied the old world, and drove many to seek refuge in the new; improvements

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* As those conquerors had divided the countries among themselves, which estate descends hereditary to the eldest son, deduced from the example of Abraham with Isaac!

in society, in their form of government, have been increasing ever since.

On the self-same day that it was resolved in the old world, that they had a right, in all cases whatever, to bind America, a noise was heard in the air, in the new world; as if the decree was gone forth, that America should be free!

The consequence is, a new mode exists in the foundation of the government, that admits of a revolution by the voice of the people, without the shedding of blood.

Here then is liberty to improve the light agreeably to the interest and will of the people, congenial to the fitness of things. How different this from the theory of the old world, who beg the question, and take it for granted, that they have arrived at the summit of political perfection: and so forbid them to think loud, on penalty of the law, either by words or writing!

But here the full liberty of speech and of the press is given without restraint; and so the light progresses.

Hence the origin of the expression in the act of the Congress at Vienna, among the "holy league," that the idea of liberty came from America; and while America remained, they would have their work to do over again. And moreover, that all the people who claim the right of choosing their own master, must be put down; for no government of legal but that which is hereditary. And the appointment is governors for the several states, with a viceroy, &c. is pregnant with matter, like the sea serpent on the coast; and time may disclose it, in an ominous manner.

IV. ECCLESIASTICALLY.

THERE was a law religion in Egypt. Joseph married the daughter of the priest; whose land was sacred, while others were taken for bread. And in most ages and countries, they have virtually governed the people, in some shape, form, name and mode, or another; so the people were held under their influence.

And it is obvious, that, in no nation or mode, has the subject been more fully exemplified, than in the "episcopal" form.

Without ascending to the days when a nod from the Pope would compel a king to tremble, and give up his crown; and the say so of a priest was to be believed before our own senses: the question will arise, What were the circumstances and causes that brought about the Reformation, so called.

Martin Luther believed in the Pope, but opposed some errors in the Cardinal's testimony about the virtue of *indulgencies** for sin, which destroyed the force of moral obligation; and thereby opened a door for all manner of vice and wickedness, to the great injury of society. This brought on a dispute between them; and many *theses* were written by each to vindicate his cause. There was but one religion, nominally Christian, in Europe, at that time; hence there was no dispute concerning points, but all was taken for right, until Martin and the Cardinal began theirs—which, with the art of printing, which was invented just before, their polemical controversy was extended far over Germany, and viewed by the curious as a novel! But the consequence was important. For it produced a spirit of inquiry, and a search after truth.

The Pope and Charles V. or king of Spain, being at loggerheads about the same time, considered the dispute between the two ecclesiastics as beneath their dignity; and the Pope becoming Charles's prisoner, all Europe was enraged against the emperor for what was considered such dastardly and impious conduct. Charles, to justify himself, charged the Pope with perfidy; which proclamation of the emperor's was soon spread over the country by the "Protestants;" which tended to lessen the influence and power of the Pope.

Thirteen men united together and entered their protest against the papal power; hence the origin of the distinction of what is called "Protestants," 300 years ago—1517.

Henry VIII. of England, wishing to obtain a divorce from his wife, must apply to the Spiritual or Ecclesiastical Court to obtain it: but she being the emperor's sister, the Pope was intimidated, and dare not give it; wherefore Henry rejected

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* The Cardinal took a bell in one hand to ring out the people while he cried up the virtue—a box in the other to receive the money: and the certificates in his pocket, the price of which would be from six pence to ten shillings and six pence a piece!

the Pope, and set up the Protestant religion in England, and became head of the church, or a kind of anti-pope himself.

The Pope and Charles having become friends, the former persuaded the latter to use his power and influence to destroy the Protestants, and overthrow the reformation: who began the undertaking, and brought his purposes in train; and the Protestant cause near the verge of ruin by means of a traitor; who, in turn, deceived the Emperor, and frustrated all his views; and so the Protestant cause became established; as the Emperor was confined with the gout, to prevent falling into the traitor's hands, was carried over the Alps, in a litter by torch-light through a tremendous rain.—After which, resigning his power to his son Philip; retired to a monastery; tried to make two watches keep time alike in vain. Then common sense awoke in his mind; if two watches cannot be made to keep time alike, how could I with propriety expect to make a whole nation *think* alike; and here he saw his folly!

The scriptures in the living languages were given to the common people for the first time, who ever since have the privilege to read them, if they can and will; and are now in more than 120 languages.

The Ecclesiastics were viewed with reverence before these days; and out of esteem were honored with many favours, donations or annuities, and exemptions, &c. which first flowed from the generous, as marks of esteem; and afterwards they claimed it as their just right and prerogative; and finally fixed their order over all the grades of power from the peasant to the king, on the principles of the imperial Roman code.

And as the books were monopolised by the Clergy; such as had escaped destruction, were preserved in Convents and Monasteries; they became better informed than other people; and as there was an appeal from all other tribunals to the Clergy, where better justice was more commonly obtained; gave them great influence over the common mass; and the "Spiritual Court" bore sway. Hence the expression the "benefit of Clergy," who were exempt from punishment because of their learning; which opened a door for vice—until it was found necessary for a restriction.

Hence the idea of "Holy Orders," "Holy Matrimony," "Holy Water," and "Holy Ground," &c. &c.

This "Order and Succession" is the foundation on which an Episcopal Church is predicated to stand. So the Church of England claim; and also the Church of Rome, transmitted from St. Peter down through the Popes—though one of them was a female by the name of Joan—called Pope John XV.

Water Baptism as regeneration and adoption into the church. And no unbaptized person could be buried in "Holy Ground," being considered as an heathen!

What constituted ground "holy," was, a Bishop would get some sanctified earth from other holy ground, scatter it over the ground, and with a train of ceremonies would consecrate it, &c., and make it holy, fit for Christian interment.

Marriage was considered *holy*, in consequence of the *ceremony* being performed by a Priest;* and all who lived together as husband and wife, without the ceremony being performed by a Priest, were considered as living in whoredom; and their children illegitimate of course.

Thus there has been, and still is a great deal of rubbish wood, hay, and stubble, retained among those who were considered as reformed. John Calvin's mode of adoption into his church was upon oath.

About 130 years after Martin Luther began in Germany

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* Some men and women have been persuaded to be re-married by a Church Parson because he said the Methodist ordination was not canonical, for the want of this sanctity—seeing J. W. was not a Bishop, therefore the Methodist "Order" is spurious and not of the right kind, for want of "Apostolic Succession." And by this act they bastardized their former children.

From this view of the sanctity by "Apostolic order and succession," through the Popes down, remaining uncontaminated, if a Church Clergyman is degraded for misconduct, the sanctity remains good—therefore, if *he* marries a couple ceremonially, the marriage is good ecclesiastically and in law—but to prevent his officiating in that capacity, there is a fine imposed, which may be collected in a year and a day. Those who wish to be married clandestinely apply to him; he administers an oath not to divulge it for the year and a day, then for a sum, will buckle them together as in a bag—and hence such have derived the name of "buckle bagger" in the old world!

☞ I here would ask if Buchanan's Asiatic account of the "Inquisition" at Goa be correct—What mean those cells in the Cathedral at Baltimore? A Snake in the grass! A Snake in the grass! A Snake in the grass! ☜

The Pope's interference in our political concerns in America, as exemplified in Pennsylvania about the corporation of St. Mary's money matters; and of South America, where our citizens, by the inquisition, may be put to death under a pretext of heretics, &c.!

George Fox perceived the Reformation had not gone sufficiently far, came out boldly in his testimony. A new society was raised up, and these rejected priestcraft in toto. These suffered as a consequence; but overcame through the blood of the Lamb.

The laws of England did not admit of meetings, except those provided by law: and singing, saying prayers, or preaching to a company would be considered a breach of the peace, and punishable by law as a consequence: either a fine, imprisonment, transportation, or death.

Many persons acted as *spies* upon religious meetings; as the informer would receive half of the fine.

Silent meetings were a breach of no law; the spies would lose their trouble, and the magistrates act in vain.

The people saw their folly in the persecution of those innocent people, and the public mind was prepared for a change; which was exemplified by the administration of William, Prince of Orange, by the toleration act, after the expulsion of James II. and contrasted with the tyranny and hypocrisy of his brother Charles, who professed one thing and believed another.

Silent meetings were a testimony against the forward spirit of man, in those times; and plainness of dress and speech, against the extravagant mode of dress, and pride of manners in those days. And marrying themselves, instead of submitting to the priest, struck deeply at their *craft*.* Rejecting to pay *hire*, was another eye-sore. And William Penn refusing the money for his father's services, as a testimony against war. And also, his policy in his administration for Pennsylvania, in establishing no particular society, but equal rights of conscience to each and all; as elligible to posts of honor or profit, which their virtues and talents should merit;

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* *A lawyer attempted to disinherit some Quaker children by pleading that they were illegitimate because not married by a priest. Another replied, From whence did the priest derive his authority to give indulgence of marriage to some, and withhold it from others? The judge then remarked, that the doctrine proved too much; that we were all illegitimate; for he read of a marriage in paradise, and NO priest there to celebrate it! Hence it became a national question—the parliament made a provision in their political code to redress the grievance of the people. Hence government have found it necessary for society, to make it a civil institution.*

without any particular religious test as a qualification to office.

These things were of small beginning, but the leaven has produced great consequence in the new world. No spiritual court has ever been constituted here: and equal rights of conscience mark our national character; and empty titles are rejected from the land. Those dregs of former titles are going out of date, in the administration of the several States. Even Connecticut, the good old land of "steady habits," is putting out their Blue Laws, by following the Virginia spirit, about Tobacco, or Law Religion.

The mode of initiating members, and their expulsion, with a curse annexed to their excommunication, is not so imperious as in centuries past; though there is too much hard judging of each other, as being in the wrong; while they beg the question, and take for granted they are right, by assuming to themselves a kind of infallibility, &c. The church of Rome, conceiving herself the oldest, of course, others, as heretics, sprung up. The church of England condemns others for the want of "Episcopal order, and succession;" which they suppose came from St. Peter, down through the Popes, and was conveyed to them! The Baptists conceive no society to be a Christian Church but theirs, because they do not come in by the door of immersion.—Many other societies might be mentioned; but let those suffice.*

Only observe, it will not do for any society or individual member, to judge of their own spiritual standing, merely by their outward acts, looks or behaviour; because, a bridle founded in fear, pride, or self-interest, may cause a great restraint. But the proper mode is, not only the written rule, but also the witness of our own conscience, and the direct testimony of the spirit. For if our heart condemn us, God is greater and knoweth all things! But to have peace with God, is to have peace of mind; Hence the propriety of the words, "It seemed good to us and to the Holy Ghost." If we are not in the spirit, we do not walk in the light; therefore by sitting in the judgment seat, we are liable to grieve

* Where shall we find a society exempt? Compare Acts x. 34, 35, with xi. 3, 18, and Rev. v. 9, vii. 9.

those whom the Lord would not have grieved! and irreparable injury may be done: hence, grieve not the wounded—for the Son of Man came to save that which was lost.

Therefore for a few individuals to have the absolute control over others, without a possibility of redress, seems hardly to correspond with the fitness of things; or for five or six hundred men to govern more than two hundred thousand; with a power to make rules to bind them when they have no voice or representation in the affair! "the authority of the conference or of us," "by order and succession," from J. W. who said Lord King had convinced him many years ago, that Presbyter or Elder and Bishop were of the same order, and meant one and the same thing. If so, who was at the bottom of the present mode by devising it for America, but T. C. and F. A.; and Adam begat a son in his own likeness.*

There has been considerable improvement, in some respects for the better; but more might be done by curtailing power, and having a committee, and to hear, advise and grant appeals, in some cases.

And had this been done timely in England, there never would have been that separation; neither as much concession as they found it proper to make afterward. See A. K's. Journal, and the Portraiture of Methodism.

There is much polemical contention about certain *names* and *modes* of opinion in the days in which we live; as though our eternity was at stake and the welfare of millions yet unborn was dependent thereupon. Whereas the truth is, that most people have not independency of mind, sufficient to think, and to judge and to act for themselves; but most bodies in the community, whether civil or religious, are swayed by a few ambitious leading individuals, who are influenced either by pride or avarice for power or money—hence the exertions to pull on every string, to give influence to their particular party over the public mind, and obtain special acts of legislation for an incorporation, to favor their peculiar sect, as exemplified by the Baptists' petition to Congress from the Mississippi, the Church of England in Alex-

* See the preface to the Methodist Hymn Book—And the first edition of the minutes of 20 years conference, and compare with Clarke's notes on Acts xx.

andria, and also in the State of Maryland, the Episcopal Methodists in the State of New York, as exemplified by the Act of General Conference in 1820, and as avowed also by the Bishop's circular letter, &c.

The struggle among four or five sister churches, so called, with their offspring daughters coming on, I hope may not terminate in a political union ecclesiastically; to sap our own foundation of national freedom, and produce a "BABYLON" styled the "Mother of Harlots!"

The pompous name of "ORTHODOX," and the cant phrase "HETERODOX" mean any thing and every thing and nothing, according to people's notions and whims in the revolutions and turn of times, as exemplified among the nations of the earth. Popery was orthodoxy, and Luther and his *ism* heterodox, until the latter was received and established by law; so in England, what was orthodox in one reign, was heterodox in the next—hence each in turn would burn heretics, &c.

Modern Episcopacy claims the prerogative of making laws to govern the People, &c. and if any of the executive or judiciary power is delegated to the people, it is a special favor; the people possess it by GRACE and *not* by RIGHT!—Even the rattle box, called District Conference, to amuse the local brethren, must have a shout and cry of grace, grace unto it!

Thank God! those things are going down the Hill!—Independency of mind is waking up. Just Rights are acknowledged by some; and are now coming into view.—No matter what may be the cause; the end is what we are to look at in the providence of God.

The Allied Sovereigns officially declare a systematic plan by which the revolutionary principle and practice is still going on! Hence the origin of the suppression of Free Masonry in the several kingdoms and empires of the Old World; as the medium of confidential knowledge, and the continuation of the *illuminati*, from *Voltaire*, as one cause of American principles apparent in all the South of Europe.

Ecclesiastical power must have its bounds and kept within proper limits. What next summer may bring forth is in the womb of futurity. Whether conciliatory measures will be adopted, and a meeting of each other half way, by mutual forbearance, as exemplified in the Convention at Philadel-

phia, in 1787, on the subject of slavery in the great reciprocal concentration, called the Constitution in the federal compact, or whether the North and South will split, or societies omnifarious spring up, time must exhibit, but Dagon must fall, and Babylon must come down!

PROPHETICALLY.

MANY are the opinions concerning those scripture prophecies which relate to Jacob and Esau; as though God loved one before he was born and designed him for happiness, and absolutely hated the other, and designed him to eternal misery after making him serve the other. But whoever will have patience and enquiry enough to excite them to turn to the following passages, and carefully compare and read them, will find them to relate to nations in *this* world, and not to individuals in a future state.

Rom. ix. 10—13, with Genesis xxv. 22, 23, and xxvii. 27—29, and 28—40, with Hebrews xi. 29, and Malachi i. 2, 3, 4, with Amos vii. 2, 5, Jeremiah xviii. 1—10, Deut. ii. 1—8, Genesis xxvii, 29; 2 Sam. viii. 14; 2 Chr. xxi. 8—10.

Rom. xi. 25, with Luke xxi. 24, Rev. xi. 2, see Wesley's Notes on Rev. xi. 2—7, xii. 12, xiii. 1, proposition 8, observation 18—22, with verse ii. &c. xvi. 10—16, xvii. 8—12, xviii. 9—19, and xix. 19, &c. ☞ Six things took place at the time appointed, and in the order of time; upwards of eighty years after the same was written in Dutch, and more than fifty after their publication in English.

The image of Daniel in the dream of Nebuchadnezzar; the four revolving empires of the world in succession, involves Church and State, as he appears to have been the first who attempted to burn people for non-conformity, i. e. "heterodoxy." We of course must be living in the days of the *toes*, which shew we are in the close of that vision, when the stone cut out without hands, &c. is to annihilate the image: We have seen the kingdom of the Stone, but the kingdom of the Mountain is yet to come. O ye people of God, be looking up—join in spirit as the heart of one man, to swell the solemn cry—"THY KINGDOM COME"—that God may send forth judgment unto victory!

PROPHECY CONCERNING AMERICA.

In this age of unbelief and changeful events, nothing seems more needful to establish our faith in the truth of divine revelation, and satisfy our minds with respect to the future, than a consideration of the prophecies of Scripture; not one jot or title of which will ever fail in its accomplishment. We would call attention at this time to the important prophecy in Isaiah, respecting this country, and to the effects which the principles of liberty that originated here have already produced in other countries, and are hereafter yet to produce. America is so plainly designated and described in the prophecy, that there need be no mistake in the application of it to America, or more particularly to the United States, as we shall proceed to show. We shall follow the more original reading, or marginal notes in our larger Bibles, instead of the common text, as much better calculated to express the ideas intended by the inspired prophet;* premising, also, that the first word in the chapter, translated "woe," in our present copies is improperly rendered.—Adam Clarke, after giving the original word, says: "This interjection should be translated *ho!* for it is properly a participle of calling. *Hoi Land!* Attend—give ear." The prophecy which we proceed to consider, will be found in the 18th chapter of Isaiah, and in accordance with the reading

* Edward King, of the Royal Society, England, who wrote on the prophecies the latter part of the last century, in remarking on the chapter containing this prophecy, observes: "There is one prophecy of Isaiah, which has long been considered as the *most obscure* amongst all the prophetical writings. It is still indeed obscure, as it stands in our translation; but if translated only by the assistance of the plain marginal corrections of the reading in our Bibles, leads us to some very surprising apprehensions." The translators of the Bible, it would seem, not knowing to what country this prophecy could refer, but supposing it must refer to Egypt, very much warped the original text to accommodate it to that country, as their own marginal readings sufficiently show.

before stated, and the correction of Adam Clarke, is as follows:

"Ho! to the land shadowing with wings, which is beyond the rivers of Ethiopia."

How exactly resembling wings is America, being narrow in the middle, and afterwards extending to broad and lengthy dimensions in North and South America. *Calmet* in remarking on the *rivers* of *Ethiopia*, mentioned in Zephania, iii. 10, "thinks," says A. Clarke, "that these *rivers* mean the Nile, which by seven mouths fall into the Mediterranean. The Nile comes from Ethiopia, properly so called; and runs through all Egypt, and falls into the sea at the place which the Scripture calls, Cush, or Ethiopia." The Nile is strictly a river of Ethiopia, and in numerous streams runs into the sea. These streams seem to have been the most distant rivers, then known, in the direction of America from Judea; and the land described in the prophecy, is represented as being beyond these rivers.—Indeed, America is the only country in the world, beyond the rivers of Ethiopia from Judea, or in any other direction of the globe from the land of Canaan, that in any respect resembles wings; and hence the prophecy can justly apply to no other country but to America. The land is thus further described:

"2. That sendeth ambassadors by sea, even in vessels of bulrushes upon the waters."

"What country except this, send their ambassadors by sea, and a long way also, as the expression "*upon the waters*" evidently implies. All here must go by the sea, and must also go a great distance upon the waters of the ocean, and they can go to the other nations of the world in no other way. *Vessels of bulrushes* too, mean light, swift sailing vessels. And where in any part of the world, are vessels made so light, and so calculated for swift sailing, as those of America.* On this account it is that the Grand

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[*As an evidence of the correctnes of their remarks, we select the following from the United State Gazette.]

We copied last week an interesting chapter from the *Adventures of a*

Sultan, the Emperor of Russia, and other potentates of Europe, so often gladly purchase American built vessels for their own use, and with a view to make improvements in their ship building. Here too, it was, that the invention of the light and swift sailing steam boats and steam vessels first originated, and has been carried to so great perfection.

"Go, ye swift messengers," &c.

Here is an imperative command, delivered with peculiar emphasis, to swift messengers to fulfil the divine purposes. It will be seen that they have been obedient to the command, and have spread tidings and accounts of this country, and of its principles of government, to almost every part of the world. "By the swift messengers," says Adam Clarke, "are meant not any particular persons specially appointed to this office, but any the usual conveyers of news whatever, travellers, merchants, and the like, the instruments and agents of common fame. These are ordered to publish this declaration made by the prophet to all the world; and to excite their attention to the promised visible interposition of God," as declared in the third and following verses. It may be proper here to state, that A. Clarke, like most others

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Younger Son, a work in two vols., recently published by the Harpers of New York. The author of these volumes gives most stirring details of his adventures in the Eastern Archipelago. The following pleasant, and, to Americans, gratifying reference to the naval architecture and nautical skill of our country, is from the work above noticed, and is worth reading, coming as it does from a foreigner.]

AN AMERICAN VESSEL.

"The first vessel we fell in with was a schooner, which, after a long chase, we made out to be an American. As soon as she discovered we were French, she hove to. She was a beautiful vessel, long, low in the water, with lofty, raking masts, which tapered away until they were almost too fine to be distinguished, and the swallow-tailed vanes above fluttered like fire-flies. The star red flag waved over her taffrail. As she filled and hauled on a wind, to cross under our stern, with a fresh breeze to which she gently heeled, I thought there was nothing so beautiful as the arrowy sharpness of her bow, and the gradually receding fineness of her quarters. She looked and moved like an Arab horse in the desert, and was as obedient to command. There was a lightness and bird-like buoyance about her, that exclusively belongs to this class of vessels. America has the merit of having perfected this nautical wonder, as far surpassing all other vessels in exquisite proportion and beauty, as the gazelle excels all animated nature. Even to this day no other country has succeeded in either building or the working of these vessels in comparison with America."

egregiously mistakes this prophecy by applying it to Egypt. Egypt in no respect answers to the description, and is very far from being beyond the rivers of Ethiopia and Judea.

"Go, ye swift messengers, to a nation outspread and polished, to a people terrible from their beginning hitherto."

This country spreads over a great space, and the term *polished* or *smoothed*, agreeably to Adam Clarke, may refer to the civilized state of the people, or the improvement made in the country which was before a wilderness. And from the first rise of this country as a nation, by the Declaration of Independence, what people have been so noted for their prowess and success in every contest in which they have been engaged? Even the Algerines, and the other Barbary Powers, who had no fear of any of the most powerful nations of Europe, and braved all their threats, were made to fear the Americans, submitted to their own terms, and dreaded any future encounter with such fierce contending assailants as they had found them to be. And what nations do not dread to come into an encounter with our vessels and ships of war? The people of the United States are indeed the last people that any nation would like to engage in a war with, particularly on the water, by reason of their superior dexterity and bravery in action, and their almost uniform success, even when on very unequal terms. It is on this account that other nations are so ready to make redress for wrongs complained of, and to accede to almost any terms of adjustment, sooner than hazard a war with this country.—Witness the indemnities lately made to the people of this country, on the demand of our government, by France, Spain, Denmark, Portugal, &c., for injuries sustained by our commerce in the time, and by the decree of Buonaparte, over whom the people of these countries had no control, and therefore might, with much force of reasoning, plead an exemption from all blame, and feel themselves exonerated from making any redress. All was granted because they so well knew the consequences to their own commerce and shipping, in case of a war with this country; and therefore they felt it to be their interest to endeavor to conciliate us, instead of resisting the demands.

The expression, "terrible *from their beginning* hitherto,"

implies, that the nation or people alluded to, should be of recent origin, and that their first rise and full history would be well known. And how justly will this apply to the United States? Besides, what other nation or people except those of the United States, from their beginning up to the most distant period of their existence, have been always terrible, so that a war with them has been dreaded by other nations? There are no other people in the world but have at some time since their existence as a nation, sunk under the power of their enemies, except those of the United States; and it is plainly intimated in the prophecy, that the people of this country never will—as the expression *hitherto*, denotes an unlimited period. As long, therefore, as any governments exist, the people of this country will always remain "terrible" to all other nations, and will never come under the power of their enemies. The country is further thus described, agreeably to the marginal reading in the Polyglott Bible, and Adam Clark's correction.

"A nation of line, line, and treading under foot, *or*, that meteth out by *line* and treadeth down."

What could more expressively represent the different States composing the United States, lined off, or meted out by their several boundaries, and made independent States, and their treading down and subduing the original inhabitants, as well as conquering and putting under culture the extensive forests and unimproved lands once within their respective borders.

"Whose land the rivers despise."

Rivers, when used emblematically in Scripture prophecy, always mean long established governments or kingdoms.—And how do the old established monarchies and kingdoms of Europe, long accustomed to rule and govern with oppressive and arbitrary sway, despise, hate, and contemn the principles of liberty in this country, deprecate their introduction among their own people, and endeavor, by every possible means, to counteract their influence when introduced? But it will be all vain and useless, for agreeably to the command of Jehovah, the principles which took their rise in this country, will continue to progress in other countries, till they accom-

plish, the designs for which they were intended; and these are, the prostration and destruction of the corrupt and oppressive institutions in politics and religion, throughout Europe, if not throughout the world, as the following verses proceed to show.

"All ye inhabitants of the world, and dwellers on the earth, see ye when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye."

The ensign* here lifted up, means the standard of liberty

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* This *ensign* is spoken of in another place in Isaiah. See chap. v. 26, 30. It is there expressly said to be lifted "up to the nations from afar," as this country certainly is, not only from Judea, but from the other nations of the globe. The place reads thus, and plainly shows that the same event is alluded to. "And he will lift up an ensign to the nations from far, and will hiss, [it should be *hist*, agreeably to Adam Clarke, and means to call or give command, as in the 18th chapter, *Go, ye swift messengers,*] unto them from the end of the earth; and behold, they shall come with speed swiftly."

"And he [the Lord] will lift up an ensign to the nations from far, and will hiss [*hist*] unto them from the end of the earth: and behold they shall come with speed swiftly;" [as by the swift messengers and reporters of what is done in this country, mentioned in the other prophecy.]

The word hiss should have been rendered *hist*, as calling or commanding. Adam Clarke spells the word *sharak* or *shrak*, and thus gives the meaning:—"He shall whistle for them, call loud and *shrill;* he shall shriek, and they (their enemies) [the enemies of aristocratical kings and clerical dictators,] shall come at his call." It is well known, that under the standard and principles of liberty set up in this country, thousands of the French nation fought and signalized themselves. The minds of these persons, at the head of whom was La Fayette, became imbued with the same principles; and returning home with so enthusiastic zeal in the cause, together with the reports of the chivalrous deeds performed in America, similar sentiments and feelings were diffused throughout the French nation and produced the revolution in that country, demolishing the ancient monarchy and nobility of that kingdom, with its ecclesiastical establishments, and scattering the 200,000 priests said to have existed at that time in the French empire. And though the rest of Europe combined and armed against these principles, and civil discord and counter-revolutions were constantly occurring in the French nations, such were the zeal and energy of those inspired by the principles of liberty that they finally triumphed over all the forces arrayed against them; and these principles are destined to accomplish still greater purposes. The zeal, ardour, and success of the partizans of liberty and its principles, are thus portrayed by the prophet:—

"None shall be weary or stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosened, nor the latchet of their shoes be broken; whose arrows are sharp and all their bows bent; their horses hoofs shall be counted like flint, and their wheels like a whirlwind; their roaring shall be like a lion, they shall roar like young lions; yea, they shall roar and lay hold of the prey, and carry it away safe, and none shall deliver them. And in that day they shall roar against them like the roaring of the sea; and if any look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof."

erected in this country against kingly and ecclesiastical tyranny, and is destined to spread and extend its influence to other parts of the world, by means of swift messengers and reporters respecting what has been done here. The decree, therefore, has been pronounced, that the principles of liberty set up in this country shall be disseminated among other nations, and produce their consequent effects in the downfall and demolition of corrupt and arbitrary institutions, as we behold it doing at this day, and shall yet see it more fully realized hereafter.

"4. For so the Lord said unto me, I will take my rest, and I will consider in my dwelling place, like a clear heat upon herbs, and like a cloud of dew in the heat of harvest."

As if it were said—seeing the abuse, tyranny, and corruptions of kingly governments and ecclesiastical leaders, and their obstinacy and determination not to amend by any of the merciful and gracious means which have long been used towards them; I will leave them without attempting any further their amendment by such means, but will cause them to feel and experience the effect of the principles of liberty on all their established customs and usages, by which they will be prostrated and brought down by a sore and severe visitation. There is a passage in Hosea, v. 15, somewhat similar in words and meaning to this place in Isaiah. After speaking of the incorrigible wickedness and depravity of Judah and Ephraim, and the determination to visit them with calamities, the Lord says; "I will go and return to my place, [without striving any more with them in the way of mercy and gracious dealing,] till they acknowledge their offence and seek my face; in their affliction they will seek me early." So, in this prophecy of Isaiah, the Lord determines that he will cease to strive any longer in the way of grace and favour with the corrupt and tyrannical nations of the earth, with a view to effect their amendment and correct their oppressions, since his gracious dealings are found to have no such tendency—but will cause the standard and principles of liberty to be set up, as they were first set up in this country, and afterwards in France and South America; and he will cause these principles to be diffused among all the nations of Europe, destroying all their established order and system of oppression, like a scorching

heat upon herbs, and like a blasting dew in the time of harvest, (as they are beginning to do in England at this time, and as they will shortly do in Germany, Italy, Spain, and other countries,) which will cause them all to *gnaw their tongues for pain* within a few years, under the operations of the fifth vial now pouring out.

[From the Sentinel and Star in the West]

SECRET TREATY OF THE HOLY ALLIANCE.

MESSRS. EDITORS,--I send you a copy of the Treaty referred to in a former communication. It shows more clearly the designs of that conspiracy against the rights of man, than any thing that has yet come to light from its conclave sittings. The "Divine right of Kings," Princes, and Priests, is set before us in that document in full form.—The parties give to each the reciprocal assurance, that they will address themselves to all the authorities in their respective States, and all agents in foreign countries, (the United States of America in particular) with the view to establish connexions tending towards the accomplishment of the objects proposed by this Treaty.

It is well known that the example the United States has set before the European nations, exerts a deep and abiding influence, and hence all the agents of the four great powers in these states, have been "forming connexions," which too evidently overspread the land. Let us look back to the date of the Treaty, and then see what has transpired within the last ten years. How many machines have been put in motion to subvert the government; the time of Congress occupied upon the "Sunday Mail" question; the country overrun with "ecclesiastical" beggars, spunging in every direction that they may obtain a heavy purse. I.EOLIN.

Greenup County, Ky., 1832.

THE TREATY OF VERONA.

Among the papers lately introduced into the discussions in France, is the Treaty of Verona, which having laid our hands on a copy of it, it may not be amiss, at the present time, to bring to the recollection of our readers. With that view, we offer them the following translation of the treaty, the authenticity of which cannot be doubted, as it is recognised by Chateaubriand, one of the signers to it, in a book recently published in his own defence.—*National Intelligencer.*

[TRANSLATION.]

[From the Journal du Havre, of the 17th March, 1831.]

Diplomatists pretend that France is bound by all the treaties, without exception, that have been concluded between the late expelled government and the other powers. Is it also bound by the following Treaty?

SECRET TREATY OF VERONA.

The undersigned, specially authorized to make some additions to the Treaty of the Holy Alliance, after having exchanged their respective credentials, have agreed as follows:

Art. 1. The high contracting powers being convinced that the system of representative government is equally as incompatible with the monarchial principles as the maxim of the sovereignty of the people with the divine right, engage mutually, in the most solemn manner, to use all their efforts to put an end to the system of representative governments, in whatever country it may exist in Europe, and to prevent its being introduced into those countries where it is not yet known.

Art. 2. As it cannot be doubted that the liberty of the press is the most powerful means used by the pretended supporters of the rights of nations, to the detriment of those of princes, the high contracting parties promise reciprocally to adopt all proper measures to suppress it, not only in their own estates, but also in the rest of Europe.

Art. 3. Convinced that the principles of religion contribute most powerfully to keep nations in the state of passive obedience which they owe to their princes, the high contracting parties declare it to be their intention to sustain, in their respective states, those measures which the clergy may adopt, with the aim of ameliorating their own interests, so intimately connected with the preservation of the authority of princes; and the contracting powers join in offering their thanks to the Pope, for what he has already done for them, and solicit his constant co-operation in their views of submitting the nations.

Art. 4. The situation of Spain and Portugal unite unhappily, all the circumstances which this treaty has, particularly, reference. The high contracting parties, in confiding to France the care of putting an end to them, engage to assist her in the manner which may the least compromit them with their own people and the people of France, by means of a subsidy on the part of the two empires, of twenty millions of francs every year, from the date of the signature of the treaty to the end of the war.

Art. 5. In order to establish in the Peninsula, the order of things which existed before the revolution of Cadiz, and to ensure the entire execution of the articles of the present treaty, the high contracting parties give to each other the reciprocal assurance, that as long as their views are not fulfilled, rejecting all other ideas of utility or other measures to be taken, they will address themselves with the shortest possible delay, to all the authorities existing in their states, and all their agents in foreign countries, with the view to establish connexions tending towards the accomplishment of the objects proposed by this treaty.

Art. 6. This treaty shall be renewed with such changes as new circumstances may give occasion for, either at a new congress, or at the court of one of the contracting parties, as soon as the war with Spain shall be terminated.

Art. 7. The Present treaty shall be ratified, and the ratifications exchanged at Paris, within the space of six months.—Made at Verona, 22d November, 1822.

(Signed)

For Austria, METTERNICH,
For France, CHATEAUBRIAND,
For Prussia, BERNSTET,
For Russia, NESSELRODE.

History furnishes evidence of the complete accomplishment of the object of the Holy Alliance, with respect to Spain and Portugal, and the full establishment of their principles in these unhappy countries. The King of France, in accordance with his agreement with the other powers, marched an army into Spain, and by means of the subsidy of 20,000,000 francs a year, succeeded in bribing the principal officers in the Spanish army to his cause. The consequences are well known. The old order of things was speedily restored in Spain and Portugal; and there is now in these countries just such a state of things as the Holy Alliance would wish to have established throughout Europe, England not excepted. This *state of things* consists in the absolute dominion and rule of kings and priests, and the complete prostration and vassalage of the people. In Spain and Portugal, not a press, not an individual, dare utter a syllable against the king or the priesthood, or say aught against any of their proceedings.

It is not as generally known as it should be, that after this success with respect to Spain and Portugal, the European powers, England excepted, entered into a secret agreement to attempt the subjugation of South America, and then of the United States. By some means, the English government obtained a knowledge of this design, and a confidential agent communicated it to our then President James Monroe, who, in

his next annual Message, in the most peremptory and positive terms, made the declaration, that the first attempt of the European powers to empoly an armed force or plant a standard in South America, would be considered as a declaration of war against this country, and be resisted by all the means that were under our control. This declaration was received by the European despots like a clap of thunder, and brought matters at once to a dead halt. England, also, was secretly pledged to assist this country in the anticipated struggle; for her system of government was next to be remodelled, and the liberty of the press to fall there. The Holy Alliance therefore deemed it necessary to pause and consider; and when they reflected on the determined spirit and bravery of the people of the United States, in resisting every attempt on their liberties, and took into view the destruction which would be brought on their transport vessels and shipping in conveying troops across the Atlantic by our ships of war, they shrunk from the responsibility of the undertaking, and abandoned the project for the present. It was intended by the powers composing the Holy Alliance, that our government should be kept quite ignorant of any design upon them, while subjugating South America, that they might be taken unprepared; and after regulating matters in South America in accordance with their wishes, their troops were to be moved upon the United States, as the first signal of an attempt upon their liberties. The source from whence our government received the information respecting the meditated design, being confidential, is the cause that so little has ever transpired on the subject, lest the truth reposed in our government should be betrayed. The fact of such a secret combination, however, is no less certain; and might easily be inferred from the declaration made by President Monroe—being, at the time, as unexpected by the whole nation, as it appeared unwarranted by any circumstances with which they were acquainted. But never was a declaration made more timely, or more warranted by the true condition of the case; and coming as it did from a nation which had ever been terrible to their enemies hitherto, all the grand purposes of the Holy Alliance, on this continent were brought down as by a blow, and in accordance with a pledge given, the plot was not made known, as it must and would have been in case of a war.

It would seem, that the European potentates cannot feel themselves safe while such a government as the United States exists as an example to their own people—proclaiming, as it does, in loud accents, the rights of man, and pointing to the propriety, of the governed, to have some voice or representation in the government under which they live, or some control or check over those who hold in their hands the destinies of the people. This is what absolute sovereigns will always hate and despise;

and hence their hatred to this country, agreeably to the prophecy of Isaiah, noticed in the preceding article.

We learned also, some years since, from a source on which we can depend, that after the sovereigns of Europe had put down Buonaparte, and while staying at Paris with a view to settle matters on a permanent basis, the principles of liberty came under their consideration. In the discussions which followed, it was remarked: "We have now had a twenty years' war arising from these principles.—From whence did they come, or where did they originate?" It was replied that they originated in, and came from America, and that there never would be a state of permanent tranquility and peaceable submission of subjects to hereditary sovereigns, while such an example as was presented by the United States, remained to encourage the people in other countries to attempt the accomplishment of similar achievements. "While such a government exists," it was remarked, "we shall have all our work to do over again." It was then, that the compact of *Holy Alliance* of hereditary sovereigns, was formed; by which it was agreed, that they should support one another jointly and severally, in the maintenance of their respective sovereignties. And as soon as circumstances would permit, it was determined to attempt the entire extinction of every representative government in every part of the world, and prevent the establishment of any such government in future.

It was on these principles that the secret treaty at Verona was made, and the plan devised to subdue South America, and afterwards the United States; and then to establish throughout the civilized world, such an order of things as would be in accordance with the views and feelings of the Holy Alliance. By making it one of the conditions in their treaty, "to sustain, in their respective states, those measures which the Clergy may adopt for ameliorating their own interests," the bait was most ingeniously laid to enlist the prevailing priesthood in every country (whether Protestant or otherwise) in their cause; and they counted largely, no doubt, on the most efficient aid from this order of men in the accomplishment of their designs.—For they well knew that the clergy would at once perceive, that their own power, popularity, and interest, would be promoted and advanced, just in proportion as the principles and measures of the Holy Alliance prospered and prevailed.* It will be seen

* What mean the following sentiments uttered some six or seven years ago by a Presbyterian minister (Mr. Wilson, Albany, of whom the Legislature took some notice last winter) and published by him in his "*Christian Statesman.*" The article from which the extract is made, is entitled "The Protection of the Church by the Civil Government," and it thus speaks out:—

"There are certain sets of opinions, which, in every age of the country, become current, and are received by the mass of the people, as axioms, with-

by the remarks already copied from a western paper, that the writer was not without suspicion, that some of our own clergy were entrusted with this grand secret of their contemplated promotion and advancement by means of the Holy Alliance, and that these anticipated benefits and advantages have stimulated them to put forth the great exertions they have been making throughout the country for some years past, and also caused them to resort to some of the measures they have adopted of late years to obtain influence and ascendancy in the government.

But whatever may have been the prospects held out by the Holy Alliance to the clergy of different religious creeds, in the commencement of their work, there is no doubt but some of the parties composing the Holy Alliance, expected, ultimately, to manage matters in such a way, as to have in the end one of the numerous religious orders recognized and supported under all governments, as best calculated to secure peace and harmony among the whole. And after the clergy of conflicting religious sentiments, had once lent their aid to accomplish the views and wishes of the Holy Alliance, what should hinder them from adopting any mode of faith proposed for their acceptance, if it would better promote their interest and popularity, and ensure governmental favor? Such changes have often been witnessed among the clergy in England on a change of religion by the government. When the government became Protestant or Catholic, Presbyterian or Episcopalian, the clergy for the most part, could readily alter their faith to suit the times, and accommodate themselves to the new order of things, in such a

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out examining the grounds on which they are established, or the causes which render them popular. The mere prevalence of any set of opinions is not satisfactory evidence to a sensible man that they are true, and 'worthy of all acceptation."

"That civil government has no authority to take any interest in ecclesiastical affairs, is the theory of American constitutions, and almost, of course, the popular doctrine of this country. After all, it may be erroneous To assert its truth on the mere ground that the majority embrace it, and that it is embodied in the constitutions of the country, is unsound policy. Were this testimony decisive, it would establish a doctrine adverse to the theory in question. For there is not now existing a civilized, and we may add, a barbarous nation in the world, that adopts in its constitutional provisions of government, or generally embraces in popular sentiment this theory, except the United States. We go farther, and affirm, what no reader of history will contradict, there never was a nation, except the United States, in which some guardianship of the doctrines of religion, and of the forms of worship, has not been committed to the civil power. We have many hundreds of millions of civilized men opposed to ten or twelve millions in the United States. Were then the question to be decided by the majority of suffrages, the theory of the American constitutions would be condemned. In truth, it is a mere experiment in our country, the result of which has not yet been fairly tested."

way as not to lose their stipends, or fall under the ban of proscription and persecution.

Whether the clergy of these latter times, will possess more firmness and unbending integrity on this subject, events must show; for the principles of the Holy Alliance will one day be carried into effect, and the matter will then be brought to the test. This may be inferred from the following circumstances. The ten kingdoms of Europe will be in the full exercise of their power and authority, when *the stone* destined to destroy them *is cut out without hands*, and these kingdoms will "*agree, and give their power and strength unto the beast, until the words of God are fulfilled;*" or, in other words, till the kingdom of Christ is set up on the earth. Under the next vial, the three evil spirits go forth to unite and strengthen the cause of kings and priests against all the evils and troubles which are now afflicting, and will yet much more afflict them under the present vial.

The whole world is divided into districts, which are lots, each agent having *his* field for research, and then communicate his information to Rome, according to the *science* of *System* of JESUISTICAL economy—(a part of which is exemplified in the subjoined *letter* as it relates to *this* country) in connexion with the Holy Alliance.

Thousands in the United States are the honest *dupes* of foreign influence as exemplified by *Henryism*, connected with 1st. the Governor of Vt. in the affair of Plattsburg, where his authority did not extend, to bring on an internal quarrel betwixt the State and National Government; 2d, hence Governor Strong and the Hartford Convention business, and the understanding with John Bull, who blockaded the coast from New York to New Orleans, while New England was left exempt—which shows the mutual understanding in that day, betwixt the leaders of both parties. But not succeeding, the subject is now changed, and is beginning to be played over again in a new form—but the principle is the same, viz. Nullification in the South by an association systematically, which emanated from abroad—while Gov. Strong's Peace Societies, by fresh agents from abroad, is set up in the North to lull the people and amuse them to slumber, to weaken the civil arm of power, while the *Agents* are combining to seize the arms and magazines in the middle States.

For an Italian was rarely seen in this country till the *Pope* sent his *Consuls* here in the time of J. Q. Adams; but now hundreds of them are travelling the country as *beggars*, and in false characters, whose object is systematically arranged and well known to themselves; which, to suppress, there is not

power lodged in the State or National Government! Hence it should be compared with the powder plot in the days of *James I.* and also their arrangements in the days of Mary, Elizabeth, the Charles's, &c.

For the Holy Alliance are bent to destroy Representative Government from the world; and the order of Jesuits to have but one Religion, as exemplified in their late production in favor of the Inquisition recently published in Boston. And these two powers have entered into a conspiracy against the Liberties of mankind throughout the world, which has been brewing and ripening for execution for about seventeen years—and exhibits a reason why the Kings of England and France have disappointed the people and betrayed their trust, by leaning towards the principles of the *Un-Holy-Alliance.*

COPY OF A LETTER,

Which accidentally came into the hands of a gentleman in Richmond, Va., post-marked *Frederick, Md.* Oct. 16, and addressed as follows:

334. 2. 21. 2. 34. 234. 34. 27. RICHMOND,
M. D. *State of Virginia.*

Dear Sir.—No doubt you have almost despaired of hearing from me; but I have been waiting to hear how our Spanish brethren are succeeding with the blacks in the South; for as they were defeated in their first attempt by the arms* which they had concealed for the blacks to make an attempt with, being discovered, I was fearful that their second stratagem would also fail. But I now feel a joyful hope that New Orleans and all of Louisiana will soon be ours, and then we will have a sure footing: all our Catholic countrymen from New York to Frederick are all ready to take up arms and join the blacks, and to make one bold push and general slaughter both of the Protestants and American Catholics, and make themselves masters of their property and their boasted freedom, and after we kill them all, we will sell all of the blacks to the Islanders and Portugal, and make ourselves independent forever. The Clergy do not want to have their names mentioned until they see how we succeed; and if we prosper, they will be satisfied with one-tenth. Old Father McRorey is a darling old fellow: he says he can make the people about him believe the moon is made of green cheese. No matter for that, the day will be ours, only take care.—I will

* Referring to arms found in a vault by the Authority of New Orleans.

as soon kill an American Catholic as I would a Protestant, because they cannot be depended upon on account of their relations who are Protestants. Our plan will be, to cause the Negroes and Irish Catholics who live near the magazines and armories, to be ready on a certain night to rise and take possession of all the arms and ammunition in the different slave States, and then we will be safe. I have written your name in figures, according to your direction, that no one can understand, but for fear this may be apprehended; and you must not be too much in a hurry about taking letters sent by me, out of the post office, lest suspicion might rest on them, and you might be looked out for, and then away goes your neck.

Nothing more, but the watch-word "take care." I forgot to mention that the Clergy intend sending for as many of the European Catholics as possible. Mr. McRoy is very successful.

[From the Columbian Register.]

In Palestine of late years, the Jews have greatly increased.—It is said that not fewer than 10,000 inhabit Saphet and Jerusalem. At this moment the Jews are nearly as numerous as when David swayed the sceptre of the twelve tribes: and on whatever part of the earth's surface they have their abode, their eyes and their faith are all pointed in the same direction—to the land of their fathers and the holy city where they worshipped.—Though rejected by God, and persecuted by man, they have not once, during 1800 long years, ceased to repose confidence in the promises made by Jehovah to the founders of their nation; and although the heart has been often sick, and the spirit faint, they have never relinquished the hope of that bright reversion in the latter days, which is once more to establish the Lord's house on the top of the mountains, and to make Jerusalem the glory of the whole earth.

[From the Northern Star.]

JERUSALEM REFORMED.—By a Turk.

In February last, Ibrahim Pacha, the governor of Dgidda, and son of the Pacha of Egypt, addressed the following firman to the Mallah, the Sheikh, and the other magistrates of Jerusalem:—

"Jerusalem contains temples and monuments which Christians and Jews come from the most distant countries to visit.—But these numerous pilgrims have to complain of the enormous duties levied upon them on the road. Being desirous of putting an end to so crying an abuse, we order all the Mussulmen of the pachalicks of the Saide, and of the districts of Jerusalem, Tripoli, &c. to suppress all duties or imposts of that nature, on all the roads, and at all the stations without exception. We also order that the priests who live in the buildings belonging to the churches in which the Gospel is read, and who officiate according to the ceremonies of their religion, be no longer compelled to pay the arbitrary contributions which have hitherto been imposed upon them."

[The Pacha of Egypt is now carrying on a war in Palestine and Syria, against the Grand Sultan, and has met with considerable success.]

EVENTS NEAR AT HAND.

The confederacy lately formed between Prussia, Austria and the German States, and the enactments they have made against the liberty of the press and the rights of the people, must soon bring matters to a crisis on the continent of Europe, and produce the struggle which has been anticipated, and has been long preparing. The advantage in strength, numbers, and armaments, including the giant means that will be employed by Russia, is wholly on the side of despotic power. But we have already shown, from prophecy, that this advantage will be unavailing, and in a very short time it will be seen, that despotic authority will crumble and fall beneath the ensign and power of liberty, and that tyrannical and arbitrary rulers will be wholly prostrated throughout Europe.

We should not hazard such a statement without the fullest conviction of its truth, founded on the sure word of prophecy—for no outward circumstances which now appear, would warrant such a conclusion, but would rather lead us to expect a different result. The whole process of this demolition of tyrannical power, with all those ecclesiastical usages and abuses belonging to, and supporting it, will also take place under the present vial, two years of which have already expired, so that much remains to be done in a very short time. The trumpet,* for this contest was blown by the late revolution in France, when Charles X.

* See Isaiah, chap. xviii. 3.

was hurled from his throne, and preparations for the contest since that event have been steadily and deliberately forming.

What is to take place in our own country, in the eventful times which are approaching, no specific declarations in prophecy enable us to determine, except, that this country will always be a powerful nation and terrible to its foes, as long as any foes remain, and that the different States will be preserved separate and independent States, answering to "*nation of line*," so long as any temporal governments continue in existence. It would also appear from "*the present*," or offering, which is to *be brought unto the Lord of Hosts*, of, and from this country, *to the place of the name of the Lord, the Mount Zion*, that at a future time the people of this country will be the first to become partakers of that pure and undefiled religion which is one day to overspread the earth, or else, that this country will be the principal instrument in restoring the Jews to their former possessions in Palestine.

And here it may be proper to observe, that there are prophecies in Isaiah, chap. xvii. and xix. respecting Egypt and Damascus, which have never yet been fulfilled, and which will shortly be fulfilled. Damascus is by far the oldest city now in the world. In all the wars and conquests in those parts, and of the city itself, it was never destroyed, and therefore has not been rebuilt, like Jerusalem. It was in existence as long since as the days of Abraham, whose steward, Eliezer, was from that place. The street called *Straight*, where Saul of Tarsus had his sight restored, still remains, and is about half a mile in length, running from east to west through the city. Damascus at this time is a flourishing* city: is distinguished for its manufactories, and has an extensive trade, and with its suburbs, is supposed to contain 200,000 inhabitants. But this most ancient city, which has passed into the hands of so many conquerers without ever being destroyed, will soon be "taken away from being a city, and be a ruinous heap." The prophecy in both those chapters of Isaiah, concerning Egypt and Damascus, will probably be fulfilled in the course of the war now begun with the Pacha of Egypt and the Turkish Sultan, and which will also help to waste away the Turkish empire, or in the language of prophecy, help to *dry up the waters of the great river Euphrates*, which is to be accomplished under the sixth vial.

Magog was the second son of Japheth (who peopled Europe) and the grandson of Noah. Hence in prophecy his descendants

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* The silk and roses of the [illegible] are held in veneration

are distinguished by *his* name; and Goc the Chief prince of Meshec (Mescow) and Tubal (Tubolsca) is worthy of notice, being so named in prophetic history. Ezek. xxxviii. and xxxix. According to the Mosaic account of the original division of the earth, and the ancient names of places still retained, it is admitted that what now constitutes the Russian Empire embraces the Gog and Magog of Scripture.

When the Jews return home to their own land, from all the nations, and bring their immense wealth with them, then will be the time for Gog to "*think*" about a people of unwalled towns, and seek a prey and take a spoil, and put his armies in motion accordingly. Chap. xxxviii. 10 to 12. The Jews suppose (verse 13) *Tarshish Merchants* to refer to ENGLAND, and the YOUNG LIONS to the United States, who in that day will act in Union for their deliverance by a superintending Providence! Whoever will compare these two chapters with the Revelation —this battle with that of ARMAGEDDON—the concomitant circumstances—1. the fury and phials of wrath—2. the earthquake and shaking—3. the countries mentioned in both—4. the troubles attendant—5. the beasts and fowls that are called to eat the slain, like the finishing stroke—6. the favored time of the Church on the earth, with peace and friendship—will perceive such analogy as seems to resemble the same thing.

In 1830, when publishing the effect of the 6th vial upon the Euphrates—the waters (people) drying up—1. the loss of provinces—2. old Greece—3. Algiers, &c., I mentioned the probability of the Pacha of Egypt setting up his independence of the Grand Sultan, under the protection of England, which has in a great measure been singularly exemplified since, that the way of the Kings of the east may be prepared, as doubtless will more fully appear hereafter.

The "three unclean spirits," like frogs, going forth to the kings of the earth, and the whole (ancient scripture) world, to gather them together at Armegeddon, a mountain and valley well known in the Holy Land. 1. Magog, (Russia)—2. Popish countries for a crusade—3. Protestant England, through interest —each for that point of land in the centre of the world, and the strongest fend off!!! What an awful thought—such a vast body of the human family to be concentrated under three general heads!

Satan came or is come down in great wrath, knowing that he hath but a little time. The wrath of man, when it meets the wrath of God, will melt away.

For the earth hath long been in the hand of the enemy, but it must revert to its rightful owner!

But the ascent of the beast from the bottomless pit, in prophecy, is, or will be, anterior to that day.

Babylon—false Church—called the Mother of Harlots*—drunk with blood—riding a beast of scarlet color—i. e. ecclesiastical ascendancy over civil and Royal power—Jesuistical association—conspiracy with the Un-Holy Alliance, against the Liberties of mankind throughout the world! From this conspiracy how many will fall victims—deists, formalists, as well as real Christians and the liberal minded, also, must fall in a mass—for monarchy and uniformity must be the order of the day to tyranny and Law Religion! Hence the grasp and struggle for power—the ascendancy by the "Hereditary Legitimate," and "the divinely authorised by order and succession!" But God will give *them* blood to drink, (says the book) for they are worthy.

When I look at the growth and increase of Popery, with the accumulation of power, and the genius and ability of those at the helm of affairs, whose study is the science of *system*, and the Pope their tool, as a slave to make the puppets dance, while the *Jesuits* are behind the curtain to pull the wires—the depopaganda and the congregation, with the unheard of assiduity to compass land and sea—no doubt with me remains relative to their design upon the broad scale. And if they do not succeed in their attempt on the old world, their object is to avail themselves of the liberty of setting up their empire here: there being no power lodged either in the National or State Governments, to prevent it.—And moreover that the Pope and school of Cardinals, embracing the sea of the Roman Church, will be transferred to these United States—and from the preparations made and making, will be set up either in New York, Ohio, or Missouri, though Maryland be considered head quarters for the present.

The Roman Clergy in this country are a privileged order of men. For what would send another to the prison, by our Constitution, would justify, so far as to screen and protect them.—Let an anti-Roman take a Bible from the house and possession of another, and in the eye of the law, would be considered a criminal act: whilst on the other side, it would be plead, It is OUR FAITH and RELIGION so to do with *our* people, to keep out heresy from the Church: we being their only guides, are the judges, &c. for them; and the laws of America are not "expost facto"—of course cannot violate the privilege which pre-existed and sanctioned from time immemorable, by tradition handed down, and admitted to be correct in every clime!

By most people it would be viewed as an act of assault and

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* If she be a mother, who are her daughters? Would-be Orthodox, Law Religion Societies, with an over bearing, persecuting spirit!!!

battery, to cowskin another, whilst the priests may chastise their own people, who will take it patiently as a fatherly act to a child, for their good; whilst from another it would be considered as an abuse, and of course would excite revenge. But the Clergy, which constitute the Church, possess the keys of the kingdom—have the oversight of their people's souls—and of course the spiritual and eternal welfare are in their hands; hence, as a rod, to keep the people in a proper reverential awe, those subterraneous vaults, with strong doors, bars, and locks, in different parts of the land!

And if any observing eye, with a communicative tongue, happens to lecture on those things, the consequence is, a visit from a stranger, or an anonymous letter with menacing words of assassination, &c. provided the same is not given up—which seems to savour of a spirit to gain the ascendancy and overawe the public mind in this land. Therefore it is time for the Americans not to stand about trifles, and trifle away time; but to remember '76—and as Trustees in trust, preserve those invaluable blessings of *Liberty*, which are constitutionally given to us, and transmit them down, untarnished, to the latest posterity, as those who expect to give an account.

Those foreigners who visit this country from that order of men, whose *theory* is the study of the science of system, to inundate the land by divisions and discord, and every possible way to seek our ruin to accomplish their own object and that of the Un-Holy Alliance—should be discountenanced by every independent, true American, who is worthy of the name, character, and principle; and not consent to be the honest dupes, tools, and cat-paws of others, to the injury, if not the ruin, of these United States.

Again.—Let any man have stolen goods in his possession, (he knowing them to be such,) and the law will take hold; but the above order are exempt in such a case: as instances exemplify, when the property is restored by them to the owner, without giving an account by whom it came into their hands.

The Negro plot of General Nat in Virginia, extended from the State of Delaware to the Gulf of Mexico, systematically arranged, as is evident from the various executions in a string, about that time, exemplified in various places! Also the foreigners, systematically itinerating for what purpose, antecedent and subsequent to that time. Moreover, it is evident the Slaves could not have had the opportunity of such systematical arrangement, so extensive;—hence it is evident that it must be traced to another source—white men behind the screen!

The foreigners who systematically lecture on *Nullification*—and all to dupe the unwary by the aid of others to excite division and discord in the land.

Whoever will compare the conduct of Henry with the Hart-

Convention, and the Governors of Connecticut, Massachusetts and Vermont, with the arrangements of the British and the leaders of the North, in that day, and comparing it with the south at this day, may see the mystery of iniquity at work, very plain to an observing eye.

CONCLUSION.

From the book of Daniel, it appears that we are in the days of the *ten-toes;* and that the image (i. e. monarchy and law religion) are now becoming as chaff in the public eye, and the new order of things that are increasing in the world.

The dragon, with his seven heads, and a *crown* on each, which denotes supreme authority, may denote Pagan Rome, with her seven forms of Government; and the *tail* or last of the Emperors or Cæsars, drew a third part of the *stars* of Heaven, (ministers) and did cast them to the earth; by establishing Christianity by law, made them earthly minded, and hence popery in embryo, which was born in 606, when the Pope was called Bishop of Bishops, or Universal Bishop. And he (the beast) rose out of the sea in 1077, when Pope Gregory 7th went over the crowned heads of Europe. In 1143 the power of choosing the Bishop was taken from the people and lodged in the School of Cardinals. Hence the dragon transferred the power from Rome Pagan to the Papacy! The beast with seven heads, or papacy for many ages — five heads are fallen; the sixth is *now* under the government of Babylon, i. e. the Jesuits—the seventh will be with the beast after the ascent from the bottomless pit; and at the time of the slaying of the two witnesses, as appears, 1st. the second beast will make an image to the first beast, * * * * secondly, they will both be at the battle of Armegeddon; and there will be their end!

O Reader, consider! God's judgments are abroad in the earth! The ten crowns or horns, toes, or ten kingdoms are shaking!—the Euphrates is drying up!—the grand struggle is begun!—the devil is come down in great wrath, knowing his time to be short! All things opposed to the true light of righteousness, and truth, and justice, must yield or sink—for God must be obeyed!

Then consider upon the value of thy *soul*—the shortness and uncertainty of time!—and the consequence of living and dying in sin! Remember that you are by nature a fallen, degenerate creature—therefore you must be REGENERATED and BORN of the SPIRIT—"for without holiness no man shall see the Lord!!!" Let the Lord your God be your only refuge in the day of trial; for His strength and power is the only support that will stand by you when every thing else will fail!

The Lord bless and protect you! Adieu—Farewell!

July 27th, 1833. L. D.

A CRY FROM THE WILDERNESS.

1. In the age of discovery in search of new countries, the *sanction* of the vicegerent of the Almighty was considered as indispensable; therefore by application to the "*Holy Father*,"—HE was so gracious, as to bestow kingdoms and crowns at pleasure, bestowed unheard of countries on the fortunate adventurer who might first discover the same.

2. The Portuguese *east* of a certain meridian, and the Spaniards *west* thereof, as the line of demarkation, to be the line of boundary division.

3. The doctrine of the *infallible* was, that they could not *err*—think no evil and do no harm. The earth was viewed as a table upon legs, and the doctrine of antipodes denounced as a dangerous heresy; and recantations were necessary to escape the *curse*.

4. The Portuguese sailing east would gain a day, whilst the Spaniard going west, would lose a day, and also invade the other's dominions, without violating the mandate of the infallible; but with all their wisdom, could not solve the query, how they should so widely *differ* in mode of reckoning time, as to differ about which *day* was the *Sabbath*.

5. By virtue of the gracious gift of the Roman *pontiff*, the claim was made to the countries of the west; and also a demand of submission, on the severest penalties—sword, fire, and destruction!

6. About the same time a "Dr. *in divinity*" found an old book, which he was told was the *bible*; which he, as a Dr. found to contain directions for his *sick divinity!*

7. Those circumstances laid the foundation for a revolution theoretically, both in *philosophy* and *divinity*,

8. By virtue of *discovery* only, a part of North America was claimed, by a third enterprising power, viz. *England*: and France put in *her* claim for all the rest, including the whole of the vale west of the mountains, from the gulf of St. Lawrence to Mexico; leaving John Bull but a small strip

of country, scarcely 1000 miles in length, and not 200 in breadth! Such was the state of things when Braddock's war began, 1755.

9. In the East Indies the English had but *two places* retained, and these were closely besieged. But the fortune of war turning in her favor by land and sea, all the country east of the Mississippi, excepting the island of New Orleans, fell into her hands; and also the *Indies*, both *East* and *West*. She there progressively prevailed; and France lost the whole which she possessed in these three regions, though since she possesses a part by *grace* from England!

10. The disbanded officers from Canada, 1763, returning via New York for home, were entertained at a splendid dinner, where there was much display of silver vessels and variety of dishes. This caused an impression of riches and luxury, and gave rise to the agitation of taxation, 1764.—And in the course of events, when John Bull declared that he had a *right* in all cases whatever to *bind America*, the self *same day*, a NOISE was heard in the *air* in the new world, for several hundred miles!

11. Connected with this, it may be observed that when George III. was crowned, in the ceremonial part, a *ship* was launched, to exhibit his control by land and sea; but a *globe* on the bowsprit being too prominent, a chip was taken off, which took out a part of North America; at the same time the most valuable *jewel* fell out of the crown; and which was noticed in after speeches.

12. An Irish *lord*, who had lived in Boston, being called upon for his judgment what force was adequate to subjugate America, replied, give me St. Andrew's *watch*, (about 200 men in Dublin,) and I will go through America.

13. Gen. Burgoyne said—give me 5000 men, and I will go through America, or leave my artillery. The king then specified—I will send 30,000; if that won't do, send 40,000; if that won't do, 100,000 shall! Burgoyne fulfilled his pledge—10,000 men, besides tories and Indians—he went through America, and left his guns behind; and the king lost one hundred thousand lives, and one hundred millions of money—which anterior was a trifling debt.

14. The next time Burgoyne came on to the parliament floor, he said, I once thought the Americans were in the wrong, but now I am convinced that nothing short of the

overruling hand of Providence could unite the hearts of three millions of people so perseveringly to stand or fall together, as what the Americans are.

15. Whoever believes in a superintending Providence, and had correct information on the discovery of the America, the revolutionary struggle, with the various concomitant circumstances attending, must acknowledge the Providence of GOD on the subject, as attending by an interfering hand.

16. There was no *place* in the OLD WORLD for "*Rational Liberty*" to begin.

17. For the *people* were kept in ignorance and bound in the chains of despotism; and forbidden the proper liberty of speech and of the press for free investigation, under severest penalties!

18. Hence those persons of the clearest heads and best hearts, possessing the most independency of *mind* and correct views of the "RIGHTS OF MAN," felt the spirit of migration, and resolved to emigrate to the NEW WORLD—to enjoy the liberty to think and speak, and to act and judge for themselves, agreeably to the Creator's law of nature!

19. Hence the origin of those views of rights, independence and union, in and during the revolutionary struggle!

20. For to suppose that one man, living on an island that will hardly make a dot on a map, in a remote corner of the world, should have more wisdom to govern 3,000,000 people, 3,000 miles off, as not being capable of governing themselves—and all this by the appointment of God, is an imposition on common sense!

21. The book of nature—the lofty mountains—rivers—fresh inland seas, &c. declare and exhibit as already exemplified socially, that this quarter of the globe was to be the beginning of a new theory and order of things, for the regeneration and improvement of society, in a natural, political, and spiritual point of view, personally and *morally;* as elucidated in the Declaration of Congress on the 4th of July, 1776.

22. But it is hard to shake off old prejudices and long established habits; therefore the practice of the old world was somewhat introduced here! viz. *law religion*, and that one man may be the *property* of another; which principles found their way into most parts of the old states, previous to

the last data '76; but progressively have subsequently been going down the hill, if not entirely out of date, in some parts of the union.

23. The correct views of *Penn*, allowing equal rights of conscience and the rights of suffrage, according to merit by virtue and talent, should be eligible to posts of honour and profit—believing in one God, with future reward and punishment; no other test being required as a qualification to office in all matters of opinion in religion. Lord *Baltimore*, being actuated by more liberal views than many of his cotemporaries, was an auxiliary to liberal principles; and 107 years after became a trait in our national character constitutionally.

24. The Roman *priest* Ury, *accused* in the negro plot at N. Y. was hung, and the law interdicted their residing in the colony—so Connecticut, previous to the late constitution a few years since.

25. Searching people for *witch marks*, and putting them to death, were some of the dregs of superstition imported from the old world; and hanging people for difference of opinion, as exemplified to the poor Quakers at Boston.—Also, cutting off ears, whipping, banishing, cropping and branding; and even made it *penal* to carry a man over a ferry, or to give him meat, drink or lodging, or to tell him the road.

26. The associated ideas of the worshipper and the worshipped cannot be separated—hence the *act* that *tolerates* man to pay his devotion to his God, tolerates the Almighty to receive it—DESPOTISM AND BLASPHEMY.

27. Law, religion in any shape or form will persecute—it began with the *image* of Nebuchadnezzar, when the three Hebrew children were cast into the fire; and under every form and name, wherever it hath existed, there has been no exception since. Hence man, in relation to himself, is a democrat, but in relation to his neighbour he is a tyrant.—Then let his jaws and tushes be broken, and his nails pulled out, and claws and paws cut off, to keep the monster from the land.

28. Should the Catholic, Jew, Mahometan, or Protestant, or Pagan, or any other *ism*, KILL their people for *apostacy*, i. e. REFORMING, there would be an end of the spread of truth; but darkness and ignorance must still continue to prevail, by suppressing the spirit of inquiry, and the avenue

of information to form correct judgment from proper evidence, agreeably to the nature and fitness of things.

29. Those gag laws, politically and ecclesiastically, as well as in civil institutions, are borrowed from the economy of the old world, to maintain the Divine right of priests and kings, for personal purposes of aggrandisement; and should be viewed by the people of this country, as the dregs of tyrannical corruption.

30. Passing over the affairs of *Lincoln* and *Shayes*, of MASSACHUSETTS; also, the affair of *John Adams* and the *whiskey boys*, there are some things to come under notice each in their turn.

31. Burrism on Blannerhasset's island, in the river Ohio, to prevent being roughly handled by the neighboring boys, who saw crooked work too much—but B. was stopped by the deputy Gov. of Mis. and spoiled the fun.

32. Gov. Bob. W——s had his *deputy* Gov. C—— Mead dismissed from office, to rataliate.

33. Took Burr into the bushes back of Capt. Morah's garden, half a day; procured him a horse and guide for Mobile, and sent him off. Three days elapsed, then his excellency kicked up a dust—$2,000 for Burr,—when he must have had the proclamation of Jefferson in his pocket—being P. M. connected with the arrival of the mail.

34. Burr taken up, carried to Richmond, and the GREAT JUDGE *dined*, &c. &c. &c. with him—which dissatisfied the *public mind*—which to appease HE put Burr into a house *fitted* up at the public expense, like a *lord* in a palace, which gave greater uneasiness to the discerning eye of the public mind, so HE finally put *him* in a tight house. And when every body seemed to think Burr would get clear, the Judge held Burr to enormous bonds; but when things began to be developed, and truth to come out, then it was objected, that Blannerhasset's island belonged to Ohio, and that Burr must be tried there; so the matter appears to be shammed off, with a bond of a mere trifle, viz. $3,000, which being forfeited, his son-in-law paid, and Burr sails abroad over the big pond.

35. But the subject was published—how? So as to screen most of his associates of "*standing high*" in public estimation—with much expense paid by Uncle Sam—with a humbug and a sham to appease the public mind. Yet the secret

is kept within the veil, and the Alpha and Omega, the officers of government, dared not present it to public view. For Gen. Wilkinson and the *British fleet* was to have brought up the rear!

36. So when a certain Judge was indicted—rule of the house—if acquitted on a majority of the points, exempt from whole hence as many trifling inuendoes as possible, and the subject matter of defence published beforehand, that condemnation would be *unpopular*; and thus secure acquittance in the judgment by the judges!

37. Milton's devil—it is better to reign in hell, than to serve in heaven.

38. Hence said *John*, 1789—"to have a stable government, *the* chief magistrate must be established *for life*, if not hereditary; and also the senate for life," &c. "to prevent the rich people from being oppressed by the poor," and clerical expectation in the east was high; but being disappointed on the fall of *John*, and the election of Thomas, then the cry was raised an infidel is going to burn the bible. And the very means which were used to keep out Jeffersonism, that overthrowed tobacco religion, was the very means of their own downfall in the east, and cause of "*Hartford Convention*," by the way of *Henryism*, &c.

39. The Governor of Vermont, *Chittenden*, ordered men —*by an overt act*—where his power did not extend, viz. into York state, over the militia at Plattsburg; not but what he knew better, but to provoke James Madison to prosecute him, and so bring on a *quarrel*.

40. The old *deacon*, Governor Strong, of Massachusetts, pretends to Quakerism—i. e. no fight—no fight! "Peace society," &c. Yet obtains a law to protect *Chittenden*, in his *overt act*, with all the physical strength of that state; and the Governor of Connecticut followed in train.

41. John Bull, while blockading the coast from N. Y. to N. O. leaving N. E. exempt, shows the mutual understanding between the two parties.

42. The taxes extra over and above all the rest, $144,000, to act independently.

43. Henry, supposing himself not well paid for his services, delivered up his papers to James for $50,000, and got swindled out of $35,000 of it, by an impostor, who passed

for count *Crillon*, pretending to have a nobleman's estate in France, when he had none!

44. John Bull, not knowing the treachery of Henry, appointed him to an office worth 10,000 pounds per annum, which Henry lost, by acting premature.

45. At Williston, in Vermont, while one was speaking on false swearing, by taking the oath of office to support the Constitution of U. States, and yet do all they could to give up the ship, three men came in just then, one got up, sat down, looked red, and then pale, much agitated to appearance; who was it, on inquiry, but old Governor Chittenden! Surely conscience speaks in the human breast.

46. *Cox*, who is said to have been a Methodist preacher, set the Yazoo speculation agate, by scheming and electioneering to elect such men to the state legislature, as would swindle the state, by selling the public land for a mere song, $500,000; which act was repealed, and records burnt by the next session, and some of the swindlers were killed, and some fled away.

47. The land was sold to Congress for $1,250,000; and the extinction of Indian titles in the boundary of Georgia, when it could be done reasonably and peaceably.

48. Now a leading faction in New-England, would fain have broken the Union, if the *fighting* men would consent. For some are like the ape to use the cat's paw to pull the nuts from the fire! So the demagogues of the south, under pretext of Georgia claims, but in *fact*, a different object in view.

49. The *title* of the Governor of Georgia, "Commander in chief of the ARMY and NAVY of this state," &c.

50. Each state may govern the militia, but does not the ARMY belong to the nation? And was not the NAVAL or NAVY and MARITIME affairs in the Constitution delegated to the United States?

15. So the state of South Carolina still retains the *title* of *king* in her digest or statute book, with *names* or titles of the officers in royalty. So that an uniformed person would be put to their test whether Jonathan or John Bull predominated.

52. Hence Georgia can plead, I have always retained my independence, as officially exemplified in the Governor's title. And Carolina; "O king, live forever"—Marion and

Sumpter were rebels; and Green, Gates, Morgan and Lincoln, yankees, compelled me, &c. But we have not given up the ship, but are your very humble servants, when calling for aid.

53. Treason against the U. S. is almost impossible to prove to conviction; but against a *state* government, high treason from a small *act* and death *is* the consequence.

54. The laws of the South on certain points are a unit, like an understanding together, same as Chittenden and those Hartford Convention folks and laws connected in N. E. as above hinted. Surely Milton's devil is not dead!

55. Big bugs at the big house speechifying, to send home a great sound to their constituents, at the expense of the nation $3,000 per day—some threatening to split the *Union;* and have the Indian question as a rallying point, running out of the house at the time of the reply; then coming back with PISTOLS, as though Congress hall was a place to *fight*—Fie! Fie! Fie! Fie!

56. The affair of Miranda. The expedition was fitted out by the *British* minister, $84,000 and two vessels were added by Admiral Cochrane, then on the West India station; which vessels were taken by the Spaniards; and all the *officers*, young Americans, were executed as being pirates; though their object was to revolutionize South America.

57. A prince of the royal blood was offered to the U. S. as a *seed* for a beginning, supposing that *other* plants were improper to be employed for a chief magistrate to govern and rule.

58. On the fall of *Napoleon*, the question was agitated where this idea of *liberty* came from, which so disturbed Europe, and took them 20 years to put to rights. The reply was, it came from America. Then said the "Holy Alliance," whilst America remains *we* shall have our work to do over again; therefore all *people* who claim the *right* of choosing their own *master, must be put down;* for no government is legitimate, but that which is hereditary.

59. Moreover there was an understanding betwixt all the European potentates, that they should give *Jonathan* no assistance in the war; but John Bull might conquer U. S. if he could; thus with 1000 ships then in commission, and their disposable force on land, "*invincibles*," felt as if they were *Omnipotent;* and so sanguine was their expectations,

that a viceroy, and governors were appointed accordingly, to officiate in the United States.

60. Here then, we may clearly see *their* views and feelings towards Americans; and thus the contrast is exhibited in a striking manner, the difference betwixt "*rational liberty*" and the "*divine rights*" of PRIESTS and KINGS.

61. England viewed the sages of the revolution gone; and that she might encroach little by little until she could virtually govern America; and the independence would only exist nominally as an ideal thing. But Jonathan said, I will bear for a while; but forbearance may cease to be a virtue—therefore what led to the war of the *revolution*, also did lead to it again.

62. God sees not as man sees. Matters in both wars turned out different in the sequel from the anticipations and intentions of man, by *land* and *sea*.

63. What cannot be accomplished by *force*, must be done by *fraud!*

64. The order of the Jesuits must be restored, and set to work in the U. S. of America; although they had been put down and banished from all countries where they had been known to exist, as being dangerous to society.

65. For they are a kind of military order of priesthood, composed of learned, cunning artful men; capable of deep artful chicanery, under every *appearance*, which opportunity and circumstance might present to further the object, and aid in the accomplishment of their views and design.

66. To subjugate the world to the Pope, and virtually govern it themselves.

67. After being banished from the East Indies, China, Japan, &c., all the Catholic potentates of Europe found it necessary to put them down. Even in France, Spain, Portugal, and the *Pope's* dominions not excepted.

68. The last attempt to establish their empire, was in and among the *natives* of South America, in the mountains and head waters of La Plata and Chili; but finally were routed, recalled and driven from thence, as being dangerous to the interest of Spain.

69. But now they are revived and restored for a different purpose, object and end.

70. The tools of the *Holy Alliance*, for an unholy purpose!

71. Missionary societies, i. e. societies of religion and politics, from the kings and nobles to the clergy and people; get all the money possible, and thus let the revenues of church and state be appropriated to send men to America, of the *true faith*, to CONVERT HERETICS!

72. And thus do the great and pious and holy work of the Lord.

73. But how shall this be done? By strengthening the Lord's orthodox party. 1. By *generation*; 2. by emigration; 3. by education, and thus make proselytes by moulding and infusing into the tender mind of heretic children, our sentiments and holy religion; so that *their* minds will be confused, as to retain the *shape*, our mould will *cast* them in and they will be nothing else but *ours*.

74. Learning of every grade and by every means, both by men and women local and travelling; any way to fix the prejudice by education; for man is an imitative creature, a creature of habit.

75. Splendid magnificent building, to excel in the land by appearance, pomp and grandeur, thus attract the attention of the GREAT FISH, and the less ones naturally follow in train. Educate the children of the *rich*, and the *poor* will follow of course.

76. *Money* constitutes POWER. Power constitutes RIGHT. And *right* gains ascendancy by flattering and inviting appearances.

77. When ascendancy is *obtained*, it must be kept by *authority*; and this must be claimed as of the *highest rank*, and hence of divine origin.

78. Thus to impress the *mind* with a DREADFUL AWE, to excite obedience to our rightful system of government, church and state, to avoid the most awful consequence to soul and body, in time and eternity.

79. Let them know that *they* are in *our* power; and that *we* have the POWER; and that we will *use* it too; and also make them *feel* it, if they do not *obey*.

80. The *certainty* of the punishment, is the *surest* preventive of crime; hence the advantage of subterraneous *vaults* of strength, *where* and whence none can carry and tell news and tales, &c. Then men will fear and tremble before our great *Diana!*

81. Under ground of the large stupendous buildings will

be the proper place, where we can have it under our own eye, and manage affairs to our minds; and who will be the wiser for our doings? or who shall make us afraid?

82. Now is our time, the 5th angel having poured out his *phial;* the kingdom of *Napoleon* is darkened, the *pope* exists, but not with the power of his predecessors; hence now is our time in this Babel of political darkness and confusion, to avail ourselves of this opportunity, to set up and establish our empire, before we are again put down and lose our power forever.

83. The constitution of the U. S. being expressive in the *negative* against passing laws to establish or to prohibit *isms* of any kind, THERE WE may go and set up and establish our *empire*, as an ASYLUM for refuge; should we fail in our *attempt* upon the *old world*, as well as the new, we may retire to *our* seat in peace.

84. Whilst the different denominations of heretics are like the snarling dogs, growling at each other, we like the judicious, must go on in *silence* and *union*, and get the *bone* of value.

85. Mrs. *Fitzherbert*, the consort of George IV. is a Catholic. Women here rule. George III. went to *church*, we heard, but not so heard of, about the *son*. One who waited on the king, George III. whilst he had his reason, said, I will say nothing against the royal family; because from them I get my bread;—but all the children but two were papistical, imbibed from the old queen—mother to George IV. She was buried with a kind of *Romish* pompous, flambeau mode—when removed from Kew palace to Windsor. The bishop of Chester and others prayed for *her* and the king's *daughter* after they were *dead*.

86. The register of 1818, with the king's *stamp* to it, mentions the NAME of the *confessor*—"FAMILY CONFESSOR" to the *royal family*—with the *chaplains* to the various branches of the family royal, &c.

87. When the salary of the prince of Wales was applied for a season to the benefit of his creditors, who supplied him with pocket money, but the Irish Catholics?

88. When the revolution of *France* took place, 6 or 7,000 *priests* as *refugees*, took shelter in England; and within 25 years after, upwards of 900 Roman chapels were built in England.

89. The *nobility* (or no-ability) in England have their domestic chaplains, nominally called Protestant, but yet, are sent to *France* to be privately ordained, to obtain the true sanctity by order and succession.

90. When George IV. was crowned—all the utensils were made *new* and in the *Roman style*; the CROSS on the *crown*, and staff of gold, &c. &c.—it having been discovered, that Charles II. had via of—villain *Blood*, stole the jewels from the crown; for which *Blood* was knighted, with 500 per annum, by that majesty, about 1665.

91. The old wills, deeds, leases, &c. which involve the *estates* of the Protestants in Ireland, which were confiscated in the time of Charles, Cromwell, and William, and other former reigns, are preserved clean and safe, and transmitted down from mother to son, with all the ancient boundaries, with the full expectation, that one day those estates will revert to their descendants, when the intruders and heretics will be driven from the land.

92. The *primate* of *Spain* has called upon all *Catholic* countries for a general *crusade* against the heretics throughout the world.

93. Here then is ground to see where the sinews, marrow, heart and strength lies—and all that is wanting, in order to put it into *execution*, is the removal of the *sap head*; and in lieu thereof put on a *Jesuitical* HEAD—which might say —"I *sit*—a *queen*—am no widow—and shall see no sorrow" —SELF, SELF-SECURITY! Boasted self-security.

94. On a scarlet beast—royalty—the Holy Alliance—who sways the power that Bonaparte once held in Europe!—on his ruins seated and established in a new form.

95. "Can *think* no evil"—"can do no *harm*"—of course "*cannot err*"—and therefore whatever is done must be *right;* hence must be infallible, of course.

96. The *Judge* constitutes the *Court*, and the CLERGY constitute the CHURCH.

97. This is the doctrine of the day—for the *jury* and *people* are only the *puppets* of others, a mere nothing but a *name*, and servants, as hewers of wood and drawers of water, or a kind of *nominal* something for a *come-off*.

98. The Jesuits owe no allegiance to our government, nor are they bound to keep faith with heretics; to the Roman Holy Father is their accountability, and to THEIR OWN

HEAD! And about two million of people have they an ascendency over in this land.

99. In the affair of Hogan and the Pope's Legate, the Legislature of Pennsylvania *dare not* act themselves; there being 40,000 Catholic voters in the state at that time.

100. Threats are given out, and anonymous letters—"*can kill*"—in order to strike intimidation to the hearts of those—classical and official men.

101. When Spain declared war in Europe, the armies were put in motion in America the same day—also, the massacre in Ireland and at Paris, must have been both preconcerted and in uniformity—a true understanding upon the subject by all parties concerned on one side.

102. The common chat of Italy, that the Jesuits will set up their empire in the United States, &c.

103. The arbitrary power of Cromwell held the priests responsible *****——— not a Protestant was injured in his time.

104. U. S. not considered a "Christian nation." Why? Because we have no *law religion*, called national church, with the name of Christ prostituted to it; and the same recognised by law and government.

105. People need to be wide awake to keep their own rights, and to enjoy their own privileges; but WISDOM and INNOCENCY must go together, not to do wrong.

106. Hence the propriety of the rule—as ye would that others should do to you, DO ye *even* so to them; for this was the law of Moses, the spirit of the prophets, and the example of Jesus Christ.

107. After the fall of Nopoleon—Alexander of Russia, invited the Buonapartists into his empire; which drew the brightest geniuses through Europe into that region.

108. The Jesuits availed themselves of the circumstance, and monopolized the places of literature in the *schools* which were set up on the *feudal estates*, which resulted from the visit of the Russian army to *Paris*—for light will circumfuse!

109. The object of the Jesuits being discovered, they were banished from Russia—and it cost 500,000 sterling to fill their place with other men.

110. Alexander dying like the *Czars*, untimely: the Jesuits accused John Bull with the *crime*, so as to prevent

the *union* of the Greek and Latin Church by amalgamation and absorption, to be accomplished via Jesuistical monopoly.

111. But common sense may view it in a different point of light. For the Jesuistical order is like the Camelion, which can always imitate the colour of the object on which it happens to light.

112. Thus far, poor blind John Bull is accused;—but those *antis*—caused 14,000 *Masons* to be arrested—and who have not been heard from since.

113. So in *Spain*, from 40 to 50,000 persons in the neighbourhood of *Madrid*, disappeared by the hand of man, (40 days grace for Jews, Masons and Heretics) besides all the other parts, perhaps 100,000 more perished. The whole protestant world is divided into districts, and men as agents, appointed to ascertain the number of Heretics, and also the Hersiarchs; their number, opinion and abilities, and make report to the "DECAPIGANDI" at Rome, and receive instruction from head quarters, accordingly.

114. The king of England, George IV. received the *Pope's Legate*, which had not been received in England, in former reigns, for more than 200 years.

115. This, when taken in connexion with the *papistical* apparatus at the coronation; family confessor; bishop of Chester praying for the dead; domestic chaplains of the nobility going to France for ordination; the number of chapels built in England; with the number of Jesuits in that country, admits of solemn and serious investigation!! And what next? When 4 bishops and an *arch* bishop was set up in America; a large building was set agate called a CATHEDRAL, with small *subterraneous vaults;* like those of the "HOLY INQUISITION," as far as light has ever been obtained on that subject.

116. To prevent discovery a high board fence for an inclosure—written over the doors, "no admission;" wind blew down the fence; then the *Heretic* could see and inquire, what are these *cells* for? "To put in wine;" "to do penance in,"—"to rent out,"—"for the Priest,"—"to put in the dead,"—"and the strong heavy doors and great *iron bolts* to keep them safe from the doctors," &c.

117. But are those vaults designed for the dead; or rather, to confine the *living?*

118. In the woods some miles back of Baltimore; En-

metsburg, Beardstown, New York, Boston, New Orleans, Baton Rouge, Natchez, Greenville, Gibson Port, Missouri, Mount Sneak, Port Clinton, Cincinnati, Perry County, Louisville, Lexington, Gayturesburg, and probably more than 200 places more, going on silent as death and still as midnight!!!

119. At Pittsburg 172 feet long and 76 wide, with the *chat* of wading knee high in Heretic or Protestant blood in America!

120. Decapigandi $1,500,000; Pope, $100,000; donations from the potentates of some of the Holy Alliance.

121. The *rose* which is annually given by the Pope to the potentate whom he thinks has been the most useful to the church the preceding year, was adjudged to the usurper of Portugal, and also an additional one to Old Hickory,—as if he would flatter, deceive and gull, the Chief Magistrate of the United States; as if to lull the Americans to sleep!

122. The term "HOLY," belongs to religion; the term "ALLIANCE," belongs to *politics;* but when united, embraces both.

123. Hence the "Holy Alliance," and the restoration of the order of "*Jesuits*," who were supposed to have been annihilated and become extinct; but they were only dormant, and are now virtually governing the Roman Church, which amount to 200,000,000 over the world; while the Protestant is but 54,000,000—3 for 1!

124. All the blood shed about religion since the time of *Luther*, is laid by them to the charge of Protestants—as Heretics,—for departing from the true church.

125. And all their teachers in *this* country, are denounced *as Hessarahs*, and placed on a level with the greatest of criminals, by the *Jesuits*, who justify the Inquisition of Spain, and plead for one in this country.

126. The Inquisition work in secret, and in the night and under ground! See the mode of Goa, as related by Dr. Buchanan; and all the other accounts how they correspond.

127. How many persons are suddenly *missing* in different sections of *this* country.—Been to Heretic meetings,—and dealt with accordingly; sundry have strangely disappeared.

128. One poor fellow, a tailor by trade; *said* he was sent

with a letter, found his way into the *cell*, kept on bread and water for some weeks, and cow-hided into the bargain!*

129. 197 on the bridge at Wexford; 183 in the barn of 1798, burnt; 200,000 in Ireland swept off in a night; and 70,000 at Paris in the days of Louis XIV; also, the powder plot!!

130. Lafayette with all the deputies, and liberals, and editors of liberty and liberal principles were proscribed in France; and would have been assassinated in the hellish plot, had not the revolution prevented it, which probably not one person expected it so soon, three days before.

131. The tyranny of the *king;* the shutting up of the *banks;* flung society out of employ, into convulsion; and hence the *fire* to the *magazine*, and facilitated the object of liberty, then in embryo.

132. The developement of *this* plot, found in the iron chest, with the flight of the Jesuits; some to England; 80 wagon loads and other vehicles into Naples; shows the design of the Holy Alliance and the Jesuits against the liberties of mankind; a general conspiracy to sweep off their enemies at one grand blow.

133. Hence the combination to arrest the progress of light and liberty, and bring back the days of darkness, for the support and continuation of kingcraft and priestcraft, monarchy and law religion, in the world.

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* Name of the man, also the Priest who burnt the *bible*, and bishop could be given! See also at New York.

From the New York Evangelist.

INQUISITION IN NEW YORK.

The following case of Romish persecution has recently occurred in New York. A young woman residing in Newark, was in the practice of coming to the city for confession, absolution and Popish instruction, from —— a Roman priest. At length, she learnt so much of Protestantism, from the family where she lived, that she desisted from attending confession and the mummeries of Popery. After a time, she visited the city, and not returning to her abode for some days, her employer followed in pursuit of her. The information which he received convinced him that she was illegally detained by force, by the Priest and his devoted tools. The usual legal process was resorted to, and in consequence she was discovered. She was found confined in a private chamber, where she had often been visited by the priest, urged to make confession, and threatened with further severe punishment if she would not confess, submit to the priest, and return to the Roman faith. She was of course liberated by the civil law, and is now fully clear of the American Inquisition, *until they can seize her again.* The names of all the parties can be given.— *Prot.*

☞ The above note is from *a minister of the gospel in this city.*

134. Thus we see that liberty was suppressed in Naples, Spain and Portugal; and the fall of Bolivar in South America. And where is he? who knows? who can tell!!! O the monarchial and Jesuistical influence over the world!

135. The cloud is gathering fast in this country, and are we prepared for the storm?

136. A drowning man will catch at a straw!

137. If light and liberty prevail, monarchy and priestcraft sink.

138. To prevent this, a general conspiracy and assassination or massacre of these Hersiarchs, &c. &c. and "outward court worshippers!" As the only possible means of hope for success, in which attempt if they should not succeed, but fail, it would produce a reaction, which would recoil back on themselves.

139. The "woman on the beast," intoxicated with the blood of the martyrs;" Church, Jesuits, who use the *name* of the *Pope* for a tool; to cover, and carry on, and accomplish their own object and end! Hence, Wesley: "There will even then be a *Pope* but *not* with the power of his predecessors; and *he* will be under the government of Babylon." "Body of men," Jesuits, not the Council of Cardinals; but the DECAPIGANDI.

RELECTIONS ON VARIOUS SUBJECTS.

THE entreogue, false charges and misrepresentations to prejuduce the public mind, seemed to gain but little credit with the People, if one may judge from the *number* for the EARTH, or "Clay," *Mother* "WURT" and "*Hickory.*"

Many have been the threatenings against his person and his "LIFE"—once attacked at Alexandria by a kind of assassin, who was accesary, and what was the cause of his sickness in Boston, I will not say; and what was designed against him down at the East—who knows but the guilty; two political parties, to make a tool, a puppet, a cats paw, a cypher of the Chief Magistrate of the Nation; perhaps for an excitement and for an assassination—for there are many die an unnatural death in their official standing at the head of a nation!

How much *hypocricy* by those who were his *greatest enemies* when travelling in *this land.*

They must first raise the dust like Shemei, and then afterwards raise first shout with a 1000 Benjamites at his reception ceremoniously; after all their political intregue and chicanery.

But his penetrating *eye* saw through the mist of confusion—he travelled—he saw the improvements—could form his judgment in his political standing, to make his communication in his official capacity, and then retreated and retired to *his place*, with the wisdom and innocency that is spoken of in the BOOK!

Monroe paid his own expenses, when on the Northern Tour; but the anti-kind of men, made all expense they could on the late tour of the Present, and then canting ask the Jacksonians—have you got HICKORY ENOUGH NOW?

When going from Hartford via Essex to the City of Norwich, he passed near my residence, not far from Gardner's Lake, (so called on the map,) not far from the junction of the towns of Salem, Bozrah and Montville, (or village of the Mountain or high land,) where *we* recognized each other—he stopped—introduced his suit, Van Buren, Donalson, (his nephew and private Secretary,) our old friend Reeside, &c. My companion being present * * * * * * *

"The Defender of our Countries Liberties, but the enemy of Hypocrites and Traitors."

The place was thence christened and named "HICKORY PLIAN," as a monument to perpetuate the memorable interview

to the satisfaction of about two hundred of our neighbours and citizens assembled on that occasion!

The "*Hartford Convention*" with Henryism had its foundation in the Holy Alliance, and was a "*nullification*" in its nature and design, first to "divine and then *devour*," "for it is better to *reign* in *Hell* than to serve in Heaven."

So South Carolina, *nullified* through the influence in those men who lent themselves as tools for agents to the Jesuits who are leagued with the Unholy Alliance for unholy purposes to destroy our Union, our sweet Liberties and overthrow the national Government to introduce anarchy, and thereby bring in the Roman theory of Church and State!

But thus far the ship, nationally, has been prevented from being wrecked at New Orleans, (the loss of the Western country, as designed at the Treaty of Ghent,) and the ROCKS *of Carolina* and her coherents in the South allied by foreign influence!

Our nation has rose at a late age of the world, a modern date —her sun shines to the astonishment of all nations—their glory is eclipsed—ancient institutions are mouldering away, and what has been adored as sacred, and viewed of heavenly birth becomes odious, and is sinking into insignificance in the eye of sound reason and before common sense!

The KINGS reign by the grace of God, and that the POPE is the vicegerent of the Almighty on the earth, as the successor of the Apostle Peter—these days are gone by, but a relick, in comparison now remains to pass away, should the progress of Light and Liberty still prevail.

Hence we may anticipate a struggle for the mastery, for man by nature, as it relates to himself, is a democrat, wishing for no superior, but when taken in relation to his neighbor, he is a tyrant, wishing for no equal; and man of his own volision never relinquishes power, either in church or state, but by necessity.

Americans, as foreigners and travellers, are respected more than those of other nations arising from their enterprise and political standing, characteristically as individuals, and a standing social compact.

The Prophecy of Daniel is eminently fulfilling in these days, and the dawn of a new era is evidently now begun! For to arrest the march of science and the improvement of the public mind, is out of the question as utterly impossible, it being impracticable to destroy the arts of mechanical genius as now exemplified to circumfuse knowledge and information in its symplicity to the weakest understanding.

Exertions may be made to fetter society and to trammel the public mind, by rousing up old prejudices, and the use of tyranical power, to destroy the liberal feelings and principles that are

gaining ground in the world, but ultimately they must fail, and their isms become as chaff before the wind!

When we look at the state of Hayti, with the emancipations in the Northern States—the Jeffersonian interdiction in the new states N. W. of the Ohio—the *Liberty* of the Spanish provinces of N. and S. America, and what is now pending in the British Parliament on the subject of the West Indies Slave Trade, &c. we may think about the Spanish Isles, Brazil and our own southern sable population, and ask WHAT NEXT?

Is it true what Poindexter of S. C. said in reply to *Webster* on Congress floor,—that "resistance to tyrants is obedience to God:" then may his constituents well look at home, and examine things as they now *are*, how they should be, and what may be and what will be!

Whilst a cloud of a gloomy texture is in appearance arising to a gust in the South. There is a equally appearance in the North! and its appearances are threatening and very gloomy.

The privations in time of the late war, being severely felt, gave rise to enterprize, and the Manufacturing and Protecting System, in their infancy, as a necessary thing for the public welfare; but its consequences are obvious since, though then unseen.

1. "Water privileges" are monopolized, and he who occupies the outlet of a stream controls all above, which principle is called law, and make one a superior as a kind of *lord*, and those occupies above are a kind of subordinate or state of vasselage!

2. Much capitol flung into the hands of a few, and all the rest are dependants.

3. Those dependants are qualified for no other kind of business but the one—hence one can dictate and the other must obey.

4. Obedience or dismissal and starvation.

5. Such dependancy is vasselage and degradation.

6. Destroys the principles of social, and political and personal freedom!

7. There instances where an assumption of power over the conscience, by dictating what religious meetings may or shall be attended; and what interdicted on pains and penalties of dismission, &c.

8. Destroy the freedom of voting, and school meetings, town meeting and elections of different kinds, for town, state and national officers, by being dictated for whom they must vote or be *still* and vote for none, on pain of displeasure and dismissal by those capitalists, or their overseers as nabobs or their agents.

9. Those who are thus employed work more hours in a day, than the slaves of the South, and obedience is more implicit.—For there are instances where they are locked up, that none may go out or any come in, and all by the ringing of the bell to the

minute, under penalty; which is a more sovereign act than the black slaves of the south are brought to feel, and over they are sometimes even denominated *slaves* by the the "UPPER ORDER." Such servitude degenerates health, and those who labour as above, appears like the potatoe stalk, pale, that grows up in the cellar.

10. Those children that are raised in a state of such subordination, have very little opportunity for school education, or any chance for information and improvement—but in point of cultivation must become like the wild ass colt. In one generation would subordinate and degenerate a great part of the society of New England, if the subject is not guarded—if one may judge of the future from the past, within the space of a few years.

11. Girls raised in a factory, from the age of ten to eighteen years, what are they good for but to become *Nuns* in a factory shut up?

For they know nothing about housewifery, cookery, garment making, &c. &c. Hence are only fit for dolls, at enormous expense!

12. When the Old Ladies are gone, who knows how to doctor, nurse and dictate to others, when these are gone by and passed off the stage. What will the poor ladies do that are brought up and learned to live upon do nothing, except to dress and tight lace, provided they must take the result?

Surely it must become a distressed poor state of society, in strength of body, mind, economy or convenience, or the fitness of things, if the evil be not remedied before it be too late!

The attempt to dictate what meeting those in their employ shall attend, and for whom they shall vote, leads immediately to an aristocracy, with an hard, or a swift race!

And the few capitalists, by associating together, which through interest and self-aggrandizement, would lead them to do it, they would be able with the aid of the U. S. Bank to dictate and virtually to govern America—their will becoming the supreme law of the land!

14. The corruption and chicanery in the elections and choice of officers—the abuse of trust, the intrigue of courts—the partiality of those who ought to administer justice—to destroy the innocent, and to connive and favor the guilty to the manifest injury of the other party—to misrepresent the *case* by a false coloring and improper covering of facts and circumstances, was what I once never dreamed of or thought possible, and happy would my ignoranee have been, if experience and observation had not brought it to my knowledge and understanding by some painful experience!

15. There is a class of men in society who have it in their power to injure and ruin others, by reducing them to poverty,

and also destroy their character and reputation, as men amongst mankind.

16. Such laws as only favor a few, and enable them to domineer and tyranize over the rest, and degrade them into ignorance and ignominy has not a good bearing in society, and should be changed for such rules as would have a more and beneficial influence for social welfare.

17. The law to favour the faculty, if the dead are not called for by their friends within a certain number of hours, may be dissected, &c.

Supposing a youth going to school by stage, or a merchant for goods, is taken sick and amongst strangers,—his friends hear not in due time to apply to the public house for the body,—What must be their feelings under such circumstances, when they hear? Or the young lady going to see her friends?

Should the law makers be disposed to give their own bodies, or sanction a society for the like purpose, why, it would be their own voluntary act, and not any would be to blame!

But to say the least, it is a poor world, and what is commonly called law, is but the example and opinion of a *poor Judge*, set up for a precedent, while statute law lays dormant and absolete, and is scarce ever mentioned at all.

18. In Ireland, 1798, there was a *union* betwixt the Protestants, Presbyterians and Catholics, called "*united Men*," for political purposes, but the Romans got the upper hand in the south they made it a religious affair, too serious to be trifled with.

Will there ever be an attempt to amalgamate societies in America—a leading few and to sacrifice the rest?

The attempt and conspiracy to sacrifice the METHODISTS through *Maffit*. began in R. I. and the mock trial in her sister state!

So the affair of "Rev. E. K. Avery" was another *Hallucidation* of the political sermon of R. I. found in Antism, for political purposes, supposing him to have been a Mason! and also to sacrifice the Methodists through him!

Hence the threatening with fire and fagots for their attempt to allow him a fair chance to obtain justice!

The burning and hanging him in effigy, with the various false and unheard of ways and means, to prejudice the public mind against the Methodists; the assiduity with which the matter was persued, as if God, angels, men and devils were called and excited to action and the archieves of heaven, earth and hell ransacked for evidence and testimony, and the brains of men, strained almost to distraction, as if they were thirsting for blood and could not rest satisfied until the days of persecution unto blood must return, as a curse and scourge to revisit mankind upon the earth.

But after putting the state to about ten thousand dollars expense, and E. K. A. to about 6000 more—not a hair of his head as it relates to his moral and Christian character have they been able to soil or touch!

But will not God, the judge, laugh those persecutors to scorn, and be avenged for all these things! For it is a disgrace to human nature—the proceedings of a judicial court, upon such delicate points, inspected thus to shed blood, and after all, the book of nature exhibits the mischief to have been done or began some six weeks anterior to the Thomson Camp Meeting, and hence to the house of the most officious prosecutor where no doubt some of the evil may yet fall on the principles of equity.

There has been instances of some individuals of a certain profession, in attempting a certain kind of *practice*, have endangered the life of an individual, and jeopardize themselves personally to the law thereby, which to avoid, have helped the patient off the stage of action in attitude, as if they had committed suicide! But murder will out, and the tub must stand on its own bottom!

If such hallucinations are to be taken socially for law, order and gospel, who can be safe and claim protection by the laws of his country!

The Town House of Providence, if God and man permit, was intended for a meeting, having never been shut on such an occasion before—but the Catholics with the town Council had such influence, as to cause the house to be shut against me!

Perhaps they may have Catholicism enough by and by.

Montville, Con. Sept. 1, 1833.

APPENDIX.

The practice of dressing in BLACK, by ministers of most denominations, is a perpetuation of one of the Popish customs, which was taken from the false prophets; who borrowed it from the true Prophets when *mourning* in *sack-cloth*, &c. But God declares he will remove the *Chemarims* (or black coats) with the Priests out of the land! Zeph. i. 4.

SIN and SATAN are represented as black.—Black is a rotten colour, and black will easily shew dirt, therefore there is no reason but pride and the prejudice of education to be assigned for the perpetuation of it!

As it relates to Baptisms, the plural is spoken of by Paul, Heb. vi. there are three elsewhere:—Water, Sufferings and the Baptism of the Holy Ghost. As it relates to the mode, the Hebrews were Baptized to Moses IN the Cloud and in the Sea; and yet they went through on DRY ground, so that they were not wet *all over* under water! John Baptized with (*not* IN) water, "*unto repentance*," and baptized Christ, (who could not be baptized unto repentance for he had nothing to repent of,) and said I shall *decrease*, which implies that he knew his own dispensation would come to an end; while that of Jesus, must eat up all the rest and monopolize the world! Paul baptized some of John's people over again, which implies the use of *water* among the first Christians, and that John's baptism was not the Gospel one! IN Jordan IN the mountain *into* the *tree*, &c. at, to, upon, compare Exodus. Luke, and exercise common sense.

To gain an ascendancy and exercise a supremacy over others, "moral evil" will adopt any plan to maintain unjust prerogative.

Hence the *Pope* puts down the Free Mason! Why? Not because Masonry is wrong, but because it admits and requires only *Penn's* general test, "a belief in one God and future rewards and punishment," "as though a Protestant might be saved as well as a Catholic," and by such all the

Mahometans, Heathens and Deists, are called "*heretieks*," "Infidels," &c. as though the whole, without any discrimination must be damned, without any hope of mercy together! Whereas, what is a Deist, but one who acknowledges a Deity: What is an *Infidel*, but he that hath been guilty of a breach of fidelity; seeing one is the opposite of the other, by an act of violation, which constitutes *infidelity*; but he that is not guilty, should not *unjustly* be accused! The backslider exemplifies a character of infidelity, as well as the unfaithful husband or wife who violates their marriage vow!

But, if what has commonly been called religion, be not religion but a piece of solemn mockery, as a sham upon the people; and a man perceives the imposition; his *reason* must call it in question; if he begins to seek for facts and enquire after TRUTH. Of course, he will and must have his *doubts*: What is truth? until he obtains evidence that will satisfy him!

No two stones look exactly alike, neither do two human countenances, nor any two voices sound alike: and if not, how can we expect that all should think and see alike? Variety exhibits both the wisdom and goodness of God in nature, and why not in grace? Charles V. after doing his best, could not make two *watches* run alike—hence his folly, to attempt by persecution, to make a nation *think* alike! And what, short of *divine illumination*, to cause the light of the moon to become as the light of the Sun, and the light of the Sun to become sevenfold as the light of seven days, can make the *watchmen* see eye to eye? When there will be no need to say know ye the Lord? for all shall know him, from the least unto the greatest, and the glory of God shall fill the earth, as the waters do the sea!

The Pagans had many deities, and they admitted of different modes of worship; though they had one *superior* to all the rest, called *Jove*, or Jupiter, probably borrowed from the patriarch—JEHOVAH and his angels. But when the worship of only one God became general, there could be but one kind of worship acceptable and right, and the others considered wrong of course. But people, by mistaking a MODE for a PRINCIPLE, lost the *spirit* in the *letter*, and the *substance* in the *shade*—by which they *forgot* the *power* and only *retained* the *form*, which is worship only nominally.

Therefore they felt to persecute those who differed from them in opinion and *mode*—not admitting and considering that the *principle* might be the same. Whereas good is good, and bad is bad the world over, and there are but the spirit of the two principles.

Mahometanism, which admits of no idolatry, tolerated others to enjoy their opinions though with less privileges—but toleration was not known in Christendom till within a few hundred years, and even then but in a small degree.

In the days of *Elizabeth*, toleration was unknown in *England*. Hence, "*corrupted Christianity*" was more INTOLERABLE than Pagan or Mahometanism.

All religion, when established by law, hath been used as a political tool, to answer the purpose of ambitious and designing men! each appealing to heaven for the justice of their cause, when they are under the influence of "*old Sam*" in most cases—and thus substitute their own will for the rule of right. But the world will continue wrong, until the government of Jehovah be acknowledged, and he reign King in the hearts of all mankind.

The doctrine, that one person is born the local property of another, involves the idea that there is no such thing as an exoneration of obligation from the possessor let the possessed flee where they could, the duty remained the same. Hence, according to their ideas of equity, JONATHAN still belonged to the king; and an old grudge was the consequence, because *he* strove to be free. Therefore, when the freedom of the seas were monopolized, by assumption, considering that *power* constituted *right*, Jonathan could not enjoy the privilege, without paying a *duty*, and taking a *license:* which *act* would be *virtually* to give up his *independence*, and exist only nominally as a nation, but in fact to be governed as a foreign province. ☞ This led to the only alternative, *i. e.* SUBMIT or FIGHT. Jonathan chose the latter, because the former would have *betrayed* his *trust* reposed in him by the *people*. But he had to begin before he was ready, seeing that he was bound by the *constitution* not to keep a standing army in the time of *peace*. These things are overlooked by many, who bawl and cry they know not why, only because *others* say so! But justice should be done to every thing; even the *devil* we have no right to belie, because it would be giving false testimony;

and to misrepresent the truth, is intentionally to deceive, which is a "moral evil." And it is written, "Thou shall not speak *evil* of the *ruler* of thy people;"—therefore, for those people who have come hither to enjoy the benign influence of our mild government on these peaceful shores, to turn and declamor, as many do, savours of the spirit of ingratitude, the most heinous and abominable of all crimes—marked with Heaven's disapprobation—obtaining Jehovah's curse!

When the nations of Europe, for the moment, were intoxicated with joy at Buonaparte's downfall, they seemed to forget every thought of *justice*, saying, "It originated from *America*—and whilst the United States continue to remain a *republic* (which is the only one at present on earth,) we shall have our *work* to do over again!" But at length, recollecting themselves, though they had agreed to have nothing to do with the quarrel by giving *aid* as before, but leave the two nations to tug it between them, yet, on reflection of what might be the *consequence* if Jonathan was conquered, offered a mediation to make the quarrel up.

But the question involved in the contest—Whether, by the Creator's law of nature, man is a *cosmopolite* or the *property* of another?—will indirectly come on the carpet, considering the age of enquiry; and the *answer*, which "is self-evident," will unfold itself, and truth will present to view—producing its consequences accordingly.

The cause is the Lord's—He governs the world in righteousness, and gives *judgment* according to equity; therefore the race is not to the swift, nor the battle to the strong!—☞ Contrary to human probability, we are not swept from the *ocean*, but the boasted laurels of *invincibility* was plucked from the other side! These things upon the *land* and *water*, when taken into account by the grasping mind, with the concomitants parts, must be acknowledged to be the hand of the Lord, which hath been our salvation!

But alas! it appears that some don't know, nor prize our privileges, and would be willing to subvert the whole to answer the purposes of a few ambitious and designing men! —Hence it would be well for people to read the history of *kings*, and inform their minds on the corruption and duplicity of *courts:* and then ask, *if our rulers*, who must feel the effects of their own legislation, (they being continued in

office only a limited space of time,) be so awfully obnoxious as to be considered unlearnable. What must be the sensation if WORSE MEN were in power? Moreover, should be continued for life! The truth is, any body, and even a *fool*, can find fault, but it requires a *wise* man in many cases to point out a better way. And men of no virtue, and wicked dark principles, are willing to sacrifice every thing that is sacred; no matter who is injured, if themselves are served by those wicked ends! Those things have been carried on under the cloak of religion, money, &c. &c. to dupe the simple mind! This in all ages of the world, according to history, not excepting Mahomet, nor the Puritans so called, in the time of *Cromwell;* and who, when displaced in the time of *Charles*, came to Massachusetts; (with Milton's language*) and hanged several Quakers!

In Massachusetts and Connecticut, the Law religion still remain to shackle the people, and in the latter place it is fifty cents fine for not going to meeting on a Sunday. Vermont and New Hampshire have shaken off the yoke!—Maryland and Virginia, have repealed the TOBACCO LAW, for the support of the CLERGY, and most of the other State Laws, comport with natural justice, in matters of religion and conscience!

Washington ever seemed to shew a reverence for religion, both in his deportment and proceedings. *John Adams* who quitted Washington City in the dead of the night, and was well on toward Baltimore that time it was day, ever exhibited "*righteousness overmuch*"—and considering the fuss among the Yankee clergy, their unusual associations and correspondence with the President, and many of their expressions about that time and shortly after—with the two buildings taking fire and burning some of the public documents; has a curious squinting, that they thought of a national establishment, and the clergy paid indirectly from the people by virtue of the revenue! Jefferson, seeing the evil of law religion, &c. had those barbarous laws against the Quakers repealed, and also the imposition of *tobacco*, which compel-

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* "*It is better to reign in Hell, than serve in Heaven!*"
Which is best, to be a King among Kings, or a King among Hogs?

led every man in the parish, be his sentiment what it might, to give his quota of sixteen thousand for the Church Priest.

Hence many of those priests would not preach; others supposing *America* would be conquered, kept on, under an idea that the king, their master, would have their arrearages made up—but after *Cornwallis* was taken, gave it up for a bad job; and only about three of the whole fraternity continued to officiate. Hence the churches, which were public property, being left vacant, another law was passed for other societies to occupy them: and the Methodists, Baptists, Presbyterians, &c. have used them occasionally since.

These things procured the epithet "*infidel*" for a mark of distinguishment; whereas *infidelity* is a *breach* of fidelity! But *religious* VENOM of all things is the worst! From those circumstances arose the prejudice of the clergy of different societies who would be fond of a *law religion*, as the ground of their animosity and ambition against *him*, because *their* hopes of *gain* are stagnated by it. But posterity must judge. *James Madison*, believing in universal rights of conscience, as one of the *convention*, had the clause suggested which has become an important trait in our *Constitution*; and also rejected the bills to *incorporate* the BAPTISTS in the *Mississippi Territory*, and the CHURCH OF ENGLAND at Alexandria!—as the *principle*, once admitted by CONGRESS, might be plead as a *precedent*, and it would be uncertain where the evil would end! And as *religion*, under some name or another, has been used as a *hobby-horse* to accomplish certain purposes and ends, by operating on the minds of the ignorant, under the veil of sanctity, &c. to the no small injury of *society*; *he* seems not disposed but in a delicate way to bring religion, &c. into *political* affairs! ☞ which circumstance is worthy of remark! for a religious *bigot* is worse than an *honest* DEIST, who believes in Penn's *general test* as a qualification to *office*, viz. ONE GOD with *future* REWARDS and PUNISHMENT! The latter will feel the force of "*moral obligation*," to influence his practice, while the former *begs* the question; takes it for granted that *he* is right—hence assumes the liberty to pass judgment on every body else who may differ from him: whereas the other will only think for himself, and allow the others to think for themselves. ☞ The

BIGOT of course will PERSECUTE, whilst the other allows *equal rights* of conscience!

Admitting the United States were a conquered country, and the following *administration* to exist:—1. The people to be disarmed of every gun, sword and pistol, on pain of death; and no man could be suffered to keep even a fowling-piece, without a *duty* paid of three guineas for it, and *fifty-five* cents for a *license* to keep it. 2. A military force sufficient to keep the people in continual awe. 3. In a great measure the liberty of the *speech* and of the press curtailed, on pain of fine and imprisonment, transportation or death. 4. The *Methodists* to become established by law; so that every *tenth* lamb, calf, bushel of grain, head of cabbage, peck of potatoes, &c. &c. &c. every tenth of every thing produced: and at the same time would get drunk, curse and gamble; horse race and keep a pack of hounds; play the whore and serve the Devil without restraint; and publicly acknowledge that they were *Deists*, and yet say that they believed that they were *moved* by the *Holy Ghost* to preach. 5. That no man could enter into the *military office*, however immoral, without first receiving the *sacrament*. Who could say it would be right? Who would attempt to justify it? Would it not be an oppression upon the nation—an *evil* which should be redressed—and if sanctioned by government would be a national sin indeed? the theory and application is very easy.

The news of peace salutes our ears, and reverberates through the land—but how long it may continue, who can tell?

What ambitious man designs for evil, the Lord takes off his restraining power, designing it for *good*, by over-ruling the consequences thereof! The *frost*, transposed from *north* to *south*, prevented the inroads across the *lakes*, and up the bayou St. John—and also the winds effected the course of the water in such a manner, that the British could not embark, for want of depth, in time to come round to do further mischief, before the news of peace arrived. Here observe, the deceiver got deceived—for, first, the proclamation, inviting Tennessee and Kentucky to come and join them—secondly, the demand for Ohio to be our western boundary—thirdly, the Expedition to New Orleans, with a governor, and all the officers with their clerks, &c. &c. shew *what* their expectations, and of

course pretensions, were: ☞ and all these about one and the same time in agitation, to get round us like a horse shoe, like the French policy, 1755.

But how contrary have things turned out from their calculation? The affair of New Orleans, Baltimore, Plattsburg, Sandusky, Crany Island, &c. &c.—how *many* they have lost, and how *few* on the American side have fallen, is a thing truly wonderful and providential! The country is not forsaken of God though scourged, and the American character will be more conspicuous, and established to take *rank* among the nations of the earth. The one who claimed the *ocean* for her own, is shown, that she is not invincible; though her *glory* is begun to set, God may lengthen out her days awhile longer, because she grants more liberty of conscience than any other of the East at present—and also, as she, who had such a hand in the slave trade, has conjoined with the American government, (which never had any hand in it,) to discountenance it, &c.

The Gospel progressed from the EAST as far to the WEST as it could, and find civilized informed people. The wilderness of America—a new world—a place prepared of God for a theatre of great and important things worthy of himself!!—here a new form of government is formed, congenial with the principles of the Gospel, and agreeable to the universal rights of conscience, as established in the Creator's law of nature!—whilst darkness, idolatry and wickedness, with superstition and barbarity, evil and wicked laws govern all the intermediate countries, too intolerable to be borne. Those things were brought into being by wicked men—upheld by the sword and terror; by those, whose interest it is to uphold and support them. Most monarchies are laid in blood: and the blood of the innocent calls loudly for redress, which *justice*, sooner or later, must retribute—for she cannot always sleep.—Hence the "man stealer," the bloody priest, and the merciless tyrant, must "be gathered as a cluster, and cast into the wine press of the wrath of Almighty God."

France, Spain and Portugal, still bind the conscience of man, and also persevere in the practice of the slave traffic which shows their cup is not yet full.

Flattering, vain, and empty titles began in France, as

most of the modern fashions do, connected with those various degrees of *nick-names*—Slave, Servant, Mister, Sir, Baronet, Baron, Viscount, Earl, Marquis, Duke, Prince, King, Emperor and Despot. The term *Lady*, formerly was only applied to the empress of Rome, but now it is applied to tag-rag and bobtail.

The twelve *signs* of the zodiac, existed no where but in the minds of the Pagans, fabulously—which they applied to the parts of the firmament, and distinguished by the names of the beasts most familiar to them, imagining that each deity took a turn round, and so governed the body between them. But what is the *sign*, and what the *substance?* ☞ It is an imposition from the *heathen Mythology*, retained and transmitted down by the superstitious.

The practice, in some parts of America, of not taxing the heads and property of *ministers*, (by which the public is cheated and defrauded out of their just rights,*) originated from a reverence for the priests, because of their superior *sanctity* in the dark ages of the world, when popish superstition began to rise. First, *annuity* of property; secondly, exemption from *military* duty; thirdly, not to be tried by the civil law, because of their *character*, but the ecclesiastical law *only*. These things were done out of *esteem* first: afterwards they claimed it as their prerogative, and so became above all law but their own; and hence being rendered superior and independent of the government, began, through their episcopal combination, to go over the heads of each and all orders and classes of men—assuming the awful prerogative of demanding money, and cursing those who dare to stand in their way, or to oppose them.

Moreover they assumed the liberty, power and authority, to determine the state of all mankind, by judging some to be burnt to death here, for heresy, and consigning them to the flames of hell forever hereafter.

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* A yankee priest in the East, had a flock of sheep, on which was a drawback to encourage the raising them, but he not being taxed, derived no benefit by it; however, his son had a * * * * horse, on which was a heavy tax. So, just before taxing time, they made a *swap*, horse for sheep, to save the tax and the drawback too. Soon after taxing time was over, they both pretended to be sick of their bargain, and exchanged again ☞ but got fourfolded as a consequence, the cheat being so plain.

On the other hand, that one DROP of Jesus' blood was sufficient to atone for the world, therefore all the rest was given to the pope, for *indulgences* to commit sin, which might be committed with impunity without remorse.—Furthermore, the Christians could do something over and above what was required, which of course would be *meritorious*; and these were put into a box with the merits of Christ, and the keys were given to St. Peter, and his successors in office, to issue those indulgences as above.—By these means the world was imposed on unwarranted and prevented regeneration; so that *kings* themselves have been the *dupes* of PRIESTS, and a word from the Bishop would produce a greater effect, than Buonaparte in a whole campaign, with an hundred thousand men, and to suspect the imposition, was esteemed impious in the highest degree.

From the "law religion" of *Constantine* the great, originated episcopacy, which is modelled after the old "*Roman law*" of monarchy; and from Phochus, who murdered the emperor, two daughters and six sons, originated the title of "universal bishop," who in return gave Phochus *absolution* for the horrid murder.

To keep the people ignorant was the policy of the priests. Hence, what books were not destroyed by the barbarians, from the northern hive, and by the Saracens, were monopolized by the priests, and what books were written in Latin, in order to carry on the joke until these very modern times; and even the city doctors give their written prescriptions in the same language, for the same purpose and ends.

And such was the ignorance, even among the *clergy*, that a bishop could not write his name, but would make a mark for his SIGN. Hence the origin of the term "sign a paper," instead of *subscribe*, &c.

Thus whoever looks at the state of the world in the solitary ages—the origin of power—the improvement in society—the revolutions, from cause to effect, will find a field for reflection. Here may be observed great sources of error, by deciding concerning ancient institutions and manners by ideas and customs which prevail in our own time, when there is no likeness in the principle or the form

Such tyranny and oppression as the despotic rulers and priests administer, when people are trained in ignorance and servitude, without a possibility of redress or improvement, must appear obnoxious to every virtuous mind, whose judgment is according to correct principles, as man stands in relation to his Creator, and to his fellow creature!

The conduct of *Ferdinand* VII. and the priests with the government of Spain, has become so odious and detestable, that most of their provinces in America have shaken off the yoke, or are striving so to do; to enjoy privileges bestowed upon them by the God of nature. Both parties in *Mexico*, the province next to Louisiana, have agreed on reciprocal principles, to become one; and reject Ferdinand, because he rejected the *constitution* offered him—which had secured a measure of "liberty of conscience."

Six thousand Bibles and as many Testaments, in French, to be distributed in those countries of America inhabited by French. The Bishop of New Orleans has sanctioned the same, and will use his influence to promote it; which under a Popish government he never would durst to have done.—His remarks on the hand of *Moses* in the affair of *Amalek*, while the *battle* was in suspense, when the intruders with high-minded anticipations were coming, were judicious and very impressive!

Considering the attachment of the Prince R****t to Mrs. Fitzherbert, a bitter Romanist, with the present gradual rise of *popery* in the different countries of Europe, and the address of the Irish clergy to the pope; also the fuss by the Romanists in *Baltimore*, their "*Te Deum*" on the restoration of the pope (who went home from his prison to Rome triumphant, in great *pomp*; and moreover the pompous preparations to receive some of the monarchs on a visit) connected with the curious vaults or cells on a singular construction—☞ May not this be designed for a private INQUISITION? Seeing the King of Spain's money, with the influence of the pope and priests, were the moving cause! Are not those things pregnant with important and interesting matter? How soon will time unfold it, the events must determine!

Ferdinand, who was restored by the power of BRITAIN, has restored the *inquisition* to the uttermost of his ability; and so many are the prisoners taken up for *heresy*,

that the prisons are not adequate to hold them: hence monasteries and convents are converted to that purpose.

Of two evils one can be greater than the other. War, as bad as it has been in Spain, is preferable to the old order of things; for in this short time, more light beamed into that country, than for centuries before; while the British and Buonaparte got the *Inquisition* down between them. But now it has been restored, Ferdinand's best friends have not escaped; but the priests have exhorted to put the *Cortes* out of the way by fire and sword, because they encouraged liberty of conscience, as an introduction to heresy! Do not these things shew that the innocent blood is not fully retributed yet?*

The pope (who is restored by virtue of the power of BRITAIN, who fomented combination and hired the allies) has gone home to Rome in pomp; where he was received with great parade, and restored, not only the ancient nobility, with the feudal laws, but also the inquisition, and the order of *Jesuits;* putting down *free-masonry*, because it requires only faith in one God, with future rewards and punishment—which gives liberty of conscience, as though a *Protestant* could be saved as well as a Romanist: which ideas are considered so liberal as to be an introduction to heresy!

The Sladtholder of Holland, (who is restored by virtue of the power of BRITAIN) is now styled the *sovereign* prince of the Netherlands, &c. is almost absolute, though once very limited in his power.

The king of *France*, (who was an exile for about twenty years, and is now restored by virtue of the power of BRITAIN) is far more despotic than Napoleon Buonaparte was—for his senate were some check on him, and his ministers and judges were subject to impeachment; hence the summit of *absolute* power and dominion until the revolution 1830.

Many Frenchmen have quit these shores within a few months, and gone back to France, perhaps to receive a

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* As many as ten thousand were put out of the way and never heard of since—see the book on the inquisition recently printed at Boston, justifying it and pleading for one here!

part of the cup of retribution, seeing many of them were the *priests* and *nobility* who fled for refuge, and had a gracious time and space to repent, but whose characters and state were unknown, until just as they went off, when the cloven foot appeared.

Near forty thousand Frenchmen perished in the attempt to subjugate the coloured people in Hayti, and still Louis is bent upon that mischief: and in the slave-trade also as well as the *Portuguese*, (whose king is restored by the power *of* BRITAIN) who were the first of all in the traffic, and who first set the example, by *selling* them to *Spain*, who in turn adopted the practice, and still perseveres therein!

The evil of *slavery* was introduced into *these States* BEFORE we become a *nation*; therefore the turpitude of it *nationally*, must be placed to the account of BRITAIN.—For through her policy it commenced with us, and our government had no authority to put a stop to it until 1808: and even then no authority was delegated to legislate on it, as it relates to internal affairs—for each state retains the prerogative to govern its own internal policy: Of course none but state governments have a power to legislate on the subject, or a right so to do. Hence the evil, as it relates to America, must be considered only as a state and not a national sin; seeing that eleven states out of eighteen, are out of the spirit of it!

The king of Prussia is equally indebted to the power of BRITAIN for his return, &c.

Such strides for absolute dominion, to bind the people, the world never exhibited before. The nations of Europe are nearly on an equal level to British provinces, considering their low, reduced, degraded state. Hence she may be considered as "Queen of the Ocean," and "Mistress of the world;" but how long those things will continue as they are now, is very uncertain—time must unfold it.

The idea of *liberty* and the degrees of light in Britain were progressive—as all other things are of a social nature. Even the Creator's law in nature, does not cause meridian light from midnight darkness; but the twilight of *aurora* gently brings the change as the human eye can bear it—and new wine must be put into new bottles only.

—Or in other words, there must be a proper relation and fitness of things, uniformly in all the ways and works of God, which are done in wisdom, and worthy of himself!

Many people have attempted to bring every thing to a theory which they study and pursue—the doctors and law-established priests not excepted. But most of the valuable medicines now in use were discovered by *quacks*, and accidents so called; but I ask whether it be not, rather, with more propriety to call it PROVIDENCE!—I leave people to judge!

The state of the world in the beginning, being, as it were a commonwealth, there were *sons* of God, and they *called* on his name; so just after the flood it was the same; also among the Jews, from the time of Moses for several hundred years. Greece and Rome improved whilst in their *republic* state; and so did those cities which were privileged by charters, and those which united by commerce. But violence by oppressors brought judgment on the old world; and also confusion on Babel kingdom. Likewise, after the third *monarchy* among the Hebrews, they began to degenerate socially in their morals. And so Greece, when usurped by Philip, and ended by Alexander his son. And Rome also, after the second Augustus. And in all other countries where oppression abounds the opportunity of improvement is prevented; which tends to stupify and degenerate the mind into the greatest darkness and ignorance!

Those things show the propriety of free inquiry, and a proper intercourse, and liberty of conscience, and equitable laws and penalties, apportioned and fitted to the routine of crimes. Pure motives to do right, with a line of proper conduct, founded on responsibility, accompanied with honesty, truth and veracity. Schooling ought to be more universal, that good information might become common and general, among the people of colour, as well as among the whites; and all who should be born after a certain period, to be *qualified* for citizenship, and freed at a proper age and learnt a trade; and "WORKHOUSES" to accommodate those who will not probably accommodate themselves elsewhere, to prevent a nuisance to society.

There are a large number of free people of colour in

the United States, who must have an existence somewhere. And as the statute laws in some of the new states prohibit such emigrants to those parts, the question arises, if it would not comport with WISDOM and RIGHTEOUSNESS for our supreme government to *locate* a tract of country above latitude 33, west of the Mississippi, for such to emigrate to if they please? Would not thousands go there as tenants to government or otherwise. ☞ Let him that readeth understand—and look at circumstances, and view consequences!

Many have wished for all my thoughts and writings concentrated in a *body*. With difficulty they have been collected, and brought to a *focus*, and published in two volumes, for the benefit of society, now, and when I am gone the way of all the earth.

My health is in a tottering frame, and the tide of life is begun to turn with me. But what time I have to spend below, I wish to devote to Zion's welfare, and stem the torrent of opposition and temptation, until the journey of life shall close, and my weary soul may gain the Happy Land.

The TEN TOES of *Nebuchadnezzar's* Image only remain; these TIMES are EVENTFUL, and the SIGNS are portentous; let all the ISRAEL of GOD be in a state of readiness for the *coming* of the LORD!

LORENZO DOW.

Montville, August 26th, 1833.